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AN  
ACCOUNT  
OF THE  
LIFE AND CHARACTER  
OF

ALEXANDER ADAM, LL.D.

RECTOR OF THE SCHOOL OF  
BURGH.

*By Alexander Henderson.*

EDINBURGH:

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1810.

Dr 11011.5



TO  
FRANCIS HORNER, Esq. M. P.

IN THE  
BELIEF THAT TO HIM,  
OF ALL THE PUPILS OF DR ADAM,  
A TRIBUTE OF REGARD  
TO THE  
MEMORY OF THAT VENERABLE MAN MAY,  
WITH MOST PROPRIETY,  
BE DEDICATED;  
THIS MEMOIR  
IS INSCRIBED,  
AS A  
VERY HUMBLE TESTIMONY  
OF THE  
AUTHOUR'S  
UNFEIGNED RESPECT AND ESTEEM.



—•••••

FOR a Memoir of Dr ADAM, suitable to his various qualities as a man, and as a scholar, there does not exist any sufficient fund of materials. Had not the authour of the present attempt been fully convinced of this deficiency, his love for his excellent friend would have prompted him to make a similar experiment, soon after the melancholy event which rendered it proper. Of this, however, he laid aside all thoughts, till it was recently brought under his view by the earnest solicitations of a friend. In this instance, therefore, as in others of the same nature, the mere act of beginning the work may be said to have amounted to almost half its accomplishment. From a scanty stock of materials, and by the aid of memory, the writer has been enabled to complete much more than he was led to anticipate from his original expectations.



Authours commonly bring before their readers, in hostile array, all the difficulties which they have encountered; often, no doubt, with a view to excite commiseration. The only difficulties which the present writer experienced, amidst all his wants, proceeded from anxiety to do justice to high conceptions of the character to be delineated, and from those feelings which are necessarily connected with the unceasing calls of a laborious profession, in direct hostility to all literary speculation. Upon the whole, in this as in many other occurrences in life equally important, he has found it beneficial to apply the words of *TERENCE*: “*Ut quimus, quando ut volumus non licet.*” His grateful remembrances are due to several friends for their assistance, and for their encouraging expressions. To the gentleman who has so disinterestedly taken this narrative under his protection, and to his friends, the authour trusts that his next appearance will be more creditable.

Every reader will be able to discover faults among those reflections which the writer has ventured to introduce in the course of his narrative. But every reader may also perceive an anxious wish on the part of the authour to use the means which are in his hands, and to do justice to departed excellence. And he who sees the latter, yet cannot forgive the former, is one whom the authour is not solicitous to please, and whom it may be some honour to offend.

EDINBURGH, }  
31st July 1810. }



## LIFE OF DR. ADAM.

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“ If it be successful in answering the end intended, it surely will be productive of the most important advantages.”

NEVER did biographer attempt a memoir with feelings of respect for its object warmer than those by which the writer of this sketch is animated. While he confesses the scanty foundation of materials on which he has to build his superstructure, he is still satisfied, that, in the course of his brief narrative, facts will occur, which may be rendered instructive to his readers, and, in the detail of which, he will have occasion to refer to those refined sensations which are awakened only in the happiest moods of the contemplative mind.

It is a remark which experience warrants, that the literary world has been much more

indebted to the talents of men who have passed their early years in obscurity, and who in after life have had to struggle with all the evils of poverty and misfortune, than to those who have been ushered into the world with a celebrity derived from their parents, and have been afterwards helped forward by all the aids of affluence and polished society. The difference of capability which this disparity would appear to occasion is not to be rashly estimated. One individual may hardly seem to be impeded by the obstacles which he has to overcome. They may only whet his perseverance, and may be applied to the salutary purpose of calling into action the various powers of a superiour understanding. In this point of view, it is easy to show good reasons against the existence of the contradiction which is apparently involved in the preceding remark. In the eyes of the world, certain persons have a sort of hereditary claim to the talents, as well as to the reputation of

their ancestors. They have thus secured the approbation of the circle in which they move, and are often possessed of a handsome competency. Here, then, occurs the crisis at which the absence of a proper stimulus is felt ; and, unless these be men of original genius, they sit down, with folded arms, to pass their lives in all the indolence of common-place characters.

The late Dr ALEXANDER ADAM afforded a happy illustration of these remarks. His original situation was destitute of the adventitious appendages of fortune ; yet, by his own exertions, he obtained in after life the summit of that literary elevation to which he aspired. He was born at Coats of Burgie, in the parish of Rafford, and county of Moray. The Revd. William Stephen, the present minister of Rafford, has been so kind as to inspect the parish register, and to transmit the result. In writing to the authour, that gentleman observes, " It appears the session-clerk, at the period of

Dr Adam's baptism, had not been so minute as he ought to have been with regard to the *births* of the parishioners' children, most of these being omitted in the record. Yet, as the one event seldom precedes the other *here* beyond the space of a few days, no doubt can be entertained of the month and year, in which Dr Adam was born, being *June 1741.*" His father, John Adam, rented one of those small farms which then abounded in the north of Scotland. Though the improvements in husbandry have now rendered the profession of a farmer affluent, yet it may be questioned whether the present race of Scottish farmers, so remarkable for wealth and political influence, are superiour to their less wealthy predecessours in unsullied piety, genuine worth, and usefulness to the community. John Adam and Christian Watson, though respectable, were not rich. They were, however, in such circumstances as enabled them to make good their determination

of keeping their son at school, till such time as he should be entitled to become a claimant for a *bursary*, to enable him to prosecute his studies at one of the universities. In his better days, the rector never hesitated to recur to his origin ; and he has been heard to say, that, before he left his father's house, he had even occasionally appeared in the character of a *neat-herd*. It has been asserted that he was *employed* in this mean capacity ; but, upon referring to an authority which the writer thinks the best, it turns out, that, in taking charge of his father's cattle, young Adam only followed the whim of a day or two ; and it does not appear that he had adopted this rural profession from necessity. After going through the routine of the Latin language, as it was then usually taught in a parochial school, Mr Adam turned his steps towards Aberdeen, with the intention of contending for a bursary, or exhibition of small value. It was at King's College that he made the at-



tempt. But there, his proficiency in Latin was not approved ; he was declared incompetent, and in consequence remanded to his studies under his schoolmaster Mr Fiddes, of whom nothing has been handed down to us but his name. It is not probable that he was a man of the brightest intellectual powers ; for if those qualities, which afterwards made Mr Adam so conspicuous, had begun to appear, it seems probable that they would have been seconded by such cultivation on the master's part, as to have brought off the pupil with success at his first academical contention. But his misfortune, and the influence which it evidently appears to have had on his future exertions, serve to inculcate industry upon the young student, and to shew, that, though present *success* be small, much may be effected by fixed *determination*. At this point, it is likely that Mr Adam first entered the combat in which he so signally prevailed ; and here, perhaps, was elicited that vital spark

which lighted him to future fame. Adverse events make a favourable impression on some minds, by superinducing that firmness and perseverance which often rear the fair fabric of fame and fortune. Had young Mr Adam been composed of those materials which are apt to be deranged by every discouraging circumstance, he might, at the period to which we refer, have relinquished his expectations of success in the learned professions, and continued for the rest of his days in oblivion.

After a season spent in renewing his former exercises, he was encouraged to go to Edinburgh, about the beginning of the year 1758, by the representations and advice of the Rev. Mr Watson, then minister of Canongate parish, and a relation of Mrs Adam. His studies were continued with unremitting vigour, and his finances were so straitened, that, in his anxiety to go forward to the grand object of his career, he even abridged his portion of the necessaries of life. He entered the lo-

gic class in the university of Edinburgh on the 4th November 1758, and about the same time began to assist young Mr Maconochie,\* in that capacity which is commonly styled a *private teacher*. For his services, he received only one guinea in three months ; yet, as he had no other method of raising a sixpence, he contrived to subsist upon this sum, and in a manner which will now appear incredible. He lodged in a small room at *Restalrig*, in the north-eastern suburbs ; and for this accommodation he paid fourpence per week. All his meals, except dinner, uniformly consisted of oatmeal made into porridge, together with small-beer, of which he only allowed himself half-a-bottle at a time. When he wished to dine, he purchased a penny-loaf at the nearest baker's shop ; and, if the day was fair, he would despatch his meal in a walk to *the Meadows*, or *Hope Park*, which is adjoin-

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\* Now a Lord of Session, by the title of Lord Meadowbank.

ing to the southern part of the city ; but, if the weather was foul, he had recourse to some long and lonely stair, which he would climb, eating his dinner at every step. By this means all expense for cookery was avoided, and he wasted neither coals nor candles ; for, when he was chill, he used to run till his blood began to glow, and his evening studies were always prosecuted under the roof of some one or other of his companions. These anecdotes of Mr Adam's college life were communicated to the authour by Mr Luke Fraser, late one of the masters of the High School, who was at the logic class with Mr Adam, and Mr Blair of Avontown, now President of the Court of Session. The youths of Scotland have hitherto been remarkable for parsimony and perseverance ; but no man was ever more completely under the influence of a virtuous emulation than Mr Adam. The particulars of his conduct which are here related, have not been exaggerated in any man-

ner ; for he frequently told the same story to his pupils. At a convivial meeting between Mr Adam and Mr Fraser, the latter, who was very sceptical as to Mr Adam's parsimony, took the trouble of bringing together upon paper the various items of his friend's expenditure, and actually found that in six months it did not amount to two guineas.

In 1760, an association of young men, chiefly composed of persons attending the university, was formed, under the title of *The Newtonian Society*. Of this association Mr Adam appears for some time to have been the secretary. This fact was discovered, and obligingly communicated to the writer of this memoir, by Mr Kerr of Aytoun. That gentleman's information was derived from a document among the papers which were put into his hands for a biographical account of the late Mr William Smellie ; and, from the same authority, it appears that a book, in which the proceedings of the Newtonian So-

ciety were recorded, was in the possession of Dr Adam. Upon applying to the doctor's family, the authour has been informed, in reply to his importunities, that " many papers and letters of the doctor's are still in existence, but none of them can be of any service with respect to a memoir of his life." The authour does not presume to contradict any statement proceeding from those who ought to be expected to have so much at heart the reputation of their deceased relative. He must, however, simply express his surprise, that among a mass of papers relative to the concerns of a man who lived so long as Dr Adam, and who was so usefully employed, there should be nothing which could be introduced with propriety in this place.

Mr Adam was employed for a short while as an under teacher in George Watson's Hospital, and in 1761 was elected master, after a comparative trial of skill. In this situation he is said to have remained for three years ;

and, besides discharging the duties of his office, he was anxiously engaged in cultivating an intimate acquaintance with the classics. Such unwearied research must have largely contributed to form the ground-work of that erudition which was afterwards so skilfully employed. As a proof how ardently he embraced every opportunity of adding to his knowledge of ancient lore while he resided in Watson's Hospital, it has been stated that he read the entire histories of Herodotus, Thucydides, and Xenophon, as well as all the works of Cicero and Livy. Nor did he peruse those models of excellence in a superficial manner. In his progress, he regularly took such notes as led to point out the most efficient method of obtaining a critical acquaintance with these writers.

He used to relate that the first auction of books at which he attended, soon after he came to Edinburgh, was that in which the library of the celebrated Ruddiman was

sold. Here he purchased several volumes ; upon the possession of which, as well as of others which fell in his way many years afterwards, he used to congratulate himself, from the circumstance of their containing various annotations in the handwriting of their former possessor. He informed the writer of these memoirs, that he had in his library a manuscript copy of Ruddiman's grammar, translated into French by " Jacques Porte, Ministre du St Evangile, et Regent au College du Geneve." This manuscript had been executed, with much neatness, under the eye of the translator, and was transmitted by him to the original authour, together with a Latin letter.

In 1764 Mr Adam taught for three months the class of Mr Farquhar, one of the masters of the High School, who was at that time in a bad state of health. Mr Robert Dundas of Arniston, now Lord Chief Baron of Scotland, was then one of Mr Farquhar's pupils. Mr



Matheson, who was Rector, fell ill in the same year ; and in a short time, no less than six young men attempted, as assistants, to fill his place. Mr Robertson, afterwards minister of Selkirk, was one of these ; Mr Baillie, who latterly became a minister of the Relief persuasion, was another ; and Dr Panton, who was at a later period a clergyman of the church of England, was the third. Mr Panton was bound to teach for six months ; but, upon trial, he found himself inadequate to the management, and literally *ran off*, leaving a card behind him, expressing that he could not have persevered in his charge, even for the whole emoluments of the school. The truth was, that the boys in the rector's class were almost all grown up ; and, having become extremely restless, they were quite unmanageable by any person to whom they had not been previously accustomed. When Mr Matheson first assumed the charge of his class, it consisted of only 17 boys ; and, when the

day of *examination* came, the number amounted to no more than 18. Upon the 20th of November 1765, when Mr Fraser had begun to teach the same class, it increased to 64.

Having become preceptor to the son of Mr Kincaid, late Lord Provost of Edinburgh, Mr Adam resigned his situation in Heriot's Hospital. At this time, it has been asserted, his views of advancement in life were directed to the church, and that he was on the eve of being licensed as a preacher of the gospel. Among all the advantages which flow from the ecclesiastical establishment of Scotland, it is a cheering fact, that the church has literally been a nursery for genius and talent of every description. This is highly honourable to the legislature which contrived our system of church-discipline, and to those by whom it has been preserved and perfected. We do not at present recognise, among all the countries on the globe, any one, in which the benign influences of religious order have

been so beautifully exemplified as in our native land. There are men, at present in possession of the honours of our national church, who likewise occupy the proudest rank in the temple of fame. These men stand as irrefragable proofs against the silly insinuations of those who assert, that he who comes within the pale of their order, incurs the certain hazard of having his capacity and his views contracted to their petty interests ; that he is doomed to think of nothing else than how free inquiry may be checked ; how the attachment of the vulgar may be secured ; how the reign of old prejudices may be continued ; and how the clergy may repose, if not in wealth, at least in indolence and supine theology. Need we mention names, in order to repel such base insinuations from idle declaimers ? Or, is it to be supposed, that if Mr Adam had once been admitted into the sanctuary, he would have sunk under that fatal lethargy which would have benumbed those

energies of mind with which he was gifted by nature, or destroyed that taste for literature, which education had so strongly implanted in his breast, and which it is not likely that any adventitious circumstance could have removed ?

In the beginning of 1767, Mr Matheson, who continued to be rector of the High School, finding that his infirmities incapacitated him from discharging the duties of his class, signified an intention of retiring. Mr Adam was accordingly brought forward in Mr Matheson's place, and one-half of the Rector's salary was assigned to him for the time during which he should be employed. In this manner he acted for one year, till, by the exertions of Provost Kincaid, it was stipulated that Mr Adam's allowances should be raised, upon condition of his undertaking to fill his situation for three years, in case of Mr Matheson's protracted incapacity. If he recovered, it was understood that he had power to resume the

complete charge ; but if that did not happen to be the case within the stipulated period, Mr Adam was to be named rector conjointly with Mr Matheson. The latter event having occurred, the rectorship was, in the early part of the year 1771, left to Mr Adam, who renounced, during the life of Mr Matheson, the salary which he received from the Town of Edinburgh, and which at that time amounted only to a few shillings above L. 30. To this he added L. 20 a year from his own emoluments. These deductions proved a considerable drain upon his income, as his class was then but thinly attended, and his predecessor survived upwards of twenty years after this transaction.

But these were matters of subordinate importance to the effects which this arrangement produced upon Mr Adam's progress in the world. He was now placed at the head of a seminary which was susceptible of much improvement. Its respectability was raised, under his auspices, to an unprecedented pitch ;

and, by his exertions arising out of his connection with it, he erected a lasting monument of his talents and industry. We have therefore arrived at an epoch in the history of his life.

Like all other institutions, the public schools of Scotland appear to have undergone many vicissitudes ; but some one or other of the learned men which this country has produced, at every period of her history, seems always to have been feelingly alive to their welfare. The Scottish parliament enacted, in the year 1494, that the eldest sons of barons and of freeholders should be sent to the grammar-schools, in order to be instructed in the Latin language. To the infringement of this statute they annexed a penalty of twenty pounds. Like all other enactments, however, which have a direct tendency to *force* improvement upon a people, these well-meant provisions seem to have failed of their intended effect. So early again as 1562, Winzet complains,

in strong language, of the neglected state of the schools. "The singular vtilitie thair of to the commoun-welth," he says, "causit me to neruell gretumlie, quhou in tymes passit, amang sa gret liberalitie and ryche dotations made in Scotland of sindry foundationis to religioun and science, that sa litle respect hes euer bene had to the grammar-sculis, (quhairin comonlie the maist happy and first sedis of the said comon-welth ar sawin) that, in mony townis, thair is not sa mekle prouidit as a common house; and, in nane almaist of al, ane sufficient life to *ane* techear, albeit ma be requirit to vndertak the cuir deulie, as becumis of ony a scuil. And agane, quhou it mycht be, that, at this time, quhen men presis to reform al cause of ignorance and abuse, that sa few childer war haldin at the studie of ony science, and specialie of grammar." Better times succeeded; and, even amidst turbulence and fanaticism, the High School of Edinburgh still maintained its place.

In the year 1640, it seems to have been thought politic to devise a code of discipline for the guidance of that seminary. The "*Ordo Scholæ Grammaticæ Edinensis*" exhibits a curious picture of what it actually was at that period.\*

Mr Adam was doubtless convinced, at an early period, of the natural tendency which talents and undeviating industry have to become eminent in society. Nothing short of such a conviction could ever have impelled him to undergo the round of patient, silent, and almost unnoticed exertion, which had hitherto characterized the tenour of his days. But, it would in all likelihood point out to him, by a kind of secret and implicit anticipation, that the time was at hand, when he was to evince his claim to be placed above those mortals who exist only for "their day and generation." He lived at a period, and in a society, which, though not remarkable for re-

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\* Appendix, No. I.



finement, was, upon the whole, favourable to the appearance of a man of merit who held his own powers under proper management. If Dr Adam's mind had been infected with any tendency to exuberance, the influence of those circumstances in which he was originally placed, and the nature of his avocations, would have dissipated his powers, and unfitted them for the peculiar purposes for which they now appear to have been bestowed. Before proceeding to illustrate this in a more detailed manner, it may be proper to observe the great consequences which ensue from the appearance of a number of active geniuses at the same time, and in the vicinity of one another. The fact is, that though each may take up a different department of literature or science, yet the tendency which they have to coalesce is pregnant with important consequences. Though the influence which such an association is likely to gain over the lettered class of a nation is rather too extensive to

be always well applied, yet the mutual support which they reciprocate, and the attempts which they thence make to harmonize the various combinations of human knowledge, at last produces, as it were, a stream which may fertilize the whole country in its course, and delight the beholder with the most sublime appearances in nature.

Mr Hume begins his *Political Discourses* with the remark, that "the greatest part of mankind may be divided into two classes; that of *shallow* thinkers, who fall short of the truth, and that of *abstruse* thinkers, who go beyond it." This accomplished writer thus proceeds: "The latter class are by far the most uncommon, and, I may add, by far the most useful and valuable; they suggest hints at least, and start difficulties, which they want perhaps skill to pursue, but which may produce very fine discoveries, when handled by men who have a more just way of thinking. At worst, what they say is uncommon, and,

if it should cost some pains to comprehend it, one has, however, the pleasure of hearing something that is new." These observations are made in the authour's usual happy manner. Indeed, so far as they go, they are perfectly correct, and are sufficient for shewing his peculiar, though truly philosophical, habits of reflection. It clearly appears, at the same time, that though these descriptions of persons really form two distinct classes, yet they by no means include the whole thinking part of the species. They who have taken pains to discover and to distinguish, must have perceived that there is also another set, which, though neither composed of *shallow* nor *abstruse* thinkers, is, in reality, the most useful and respectable. This class is composed of individuals who, from a careful examination of their own powers, never attempt to go beyond them. They waste no time in idle speculation, but, having chalked out a path suited to their own strength and abilities, pursue

it steadily till they arrive at the end of their journey. In this way, they seldom dazzle or astonish ; but, they see accurately what they are doing, and make no hasty or false steps. To this class Mr Adam belonged. Having acquired habits of intense application, which are so powerful when united with a well-regulated mind, originally speculative ; and having forborne to bring forward the fruits of his studies, till they were fairly applicable to the scrupulous discharge of his active professional duties, he found happiness in his proper avocations, and was truly useful to mankind. It is not to be supposed, because he limited the exercise of his powers, that he possessed no talents for general discussion. His predilection for all who distinguished themselves in any liberal pursuit, indicated something more than a mere taste for the higher speculations of genius. His sedate and comprehensive manner of thinking followed him through life, and, utility being always in

his view, it formed a safe and steady pilot for his judgment. “ *Amplissimam illam omnium artium bene vivendi disciplinam, vita magis quam literis feliciter persecutus.*”

The writer foresees, with anxiety, that the present and other passages of this memoir will appear, to some of his readers, to partake too much of the nature of theoretical discussion. He can only say in extenuation, that, to the best of his judgment, he thinks he could not have properly illustrated the motives and character of his friend without introducing such passages ; and surely, in an age when the public listen to a dissertation intended to free Petrarch and Laura from the charge of illicit love, an attempt to investigate the conduct, and to appreciate the virtues of Dr Adam, will not be thought superfluous.

In the autumn of 1771, the Rector visited Paris, accompanied by Mr Townshend, an English clergyman, who was regarded as a man of considerable abilities. Their journey

was circumscribed, on account of the limited time allowed for a vacation at the High School ; but the travellers inspected all the most remarkable places, then resorted to by strangers, in the French capital. They likewise made their appearance at court, and Mr Adam, in conformity to *the mode*, attired himself in all the customary fopperies, such as appending an enormous bag to his hair, and wearing an immensely long *rapier*. He did not, however, bring home with him any favourable idea of the French people in general, but always reprehended the rage of imitation in this country.

The work which laid the foundation of Mr Adam's reputation was his Latin Grammar. This book was published in May 1772, and its merits underwent the severest scrutiny; for no sooner was it generally known, or rather no sooner was it generally circulated, than it met with the most violent opposition. In the month of July of the same year, it was

severely attacked by an anonymous critick, in Ruddiman's Weekly Magazine, vol. 17. p. 117. The 19th volume of the same work, a number of which appeared in January 1773, contains a laborious attempt to satirize the Rector in Latin. An account is pretended to be given of his travels, and it is said that he visited foreign countries to get himself a name. He is accused of pillaging, upon his return, the repositories of Thomas Ruddiman; and, after he had copied that authour's just observations and his errors promiscuously like a plagiarist, of having obtruded them on the public as discoveries of his own. Numbers of schoolmasters, who had implicit faith in Ruddiman's Grammar, thought that Mr Adam had committed a species of literary heresy which was not to be tolerated. Our authour, on the other hand, was naturally anxious that he should teach his pupils, on his own principles, from that book, which was the produce of much labour and many anxious hours. It was

accordingly introduced into the High School, but not till it had been under the inspection of the literati for a considerable period, nor, till the Rector had good reason to believe that *practice* would sanction what he had fully anticipated in *theory*. His expectations of success were fully confirmed by the favourable opinions of several learned and ingenious contemporaries. Nay, so fearful was he of committing himself before the public in an undertaking of so much consequence, that he transmitted his manuscript, in the year before it was published, to Bishop Louth. He had the satisfaction to find, that the opinion of the exalted prelate agreed with his own; and he quotes a part of it in his preface with becoming ostentation. He had also contracted an acquaintance with Lord Kames, and, in consequence of their friendly intercourse, communicated several of his ideas upon general grammar to that wonderful man. This liberality was reciprocal, and their friendship continued un-



til the death of Lord Kames, which happened on the 27th of December 1782. The following passage occurs in a letter from his Lordship to his bookseller, dated October 20. 1773. "Tell my good friend Mr Alexander Adam, that I have ready for him, a most exact definition of a verb which even Mr Harris has missed."

The Rector's grammar had not been long taught in the seminary under his controul, when dissensions arose. In these he was implicated, and the consequence was, that in 1778, the practice of teaching in the High School from twogrammars was commenced. The Rector taught in his class from his own book, and the other four masters from that of Ruddiman.

Mr Adam's behaviour, however, and his reputation for talents, procured him the friendship of Dr Robertson, a historian who has been aptly styled the British Livy. To the intercourse arising out of this connection, the

Rector owed a title of literary distinction which was very gratifying, and which unquestionably had a share in contributing to his future elevation. At a convivial meeting, where Dr Robertson and he were present, some conversation occurred respecting the Latin grammar; and a gentleman remarked, that the authour should have been entitled, like Mr Ruddiman, to affix M. A. to his name. Dr Robertson observed, that such a title was not sufficiently respectable for the Rector of the High School, but LL. D. would, in his opinion, be more appropriate. Mr Adam modestly replied, that, before accepting such an honour, he would be obliged to consult his friends, and to do away those scruples which existed in his mind, on account of the small service which he had done for literature. Dr Robertson was of a different opinion; and, in consulting the interests of the University of Edinburgh, of which he was Principal, he saw it was expedient to confer

on the Rector the degree of Doctor of Laws. At his recommendation, therefore, a diploma was issued, and dated "*Edinburgi, anno salutis humanæ 1780, Nonis Augusti.*" Dr Adam must have felt, that the value of his degree (which was at that time rarely given in Scotland) was much enhanced in coming from such a source; and the members of the college were, doubtless, convinced that he had merited such a testimonial.

At the High School, the former spirit of insubordination now manifested itself in the most distressing altercations. So high did these disputes run, and so busy had some individuals been in reporting them to those in authority, that, on the 2d of February 1785, the Lord Provost recommended to the Council to submit the matters in dispute to Dr Robertson, Principal of the University of Edinburgh, and to the Greek and Latin Professors, Dalzell and Hill. In October of the same year, these learned persons gave in their re-

port on the various matters submitted to them. Their wishes seem, from the tenour of the recommendations made, to have been very properly directed to the great object of conciliation ; an object which was now become peculiarly desirable, in order to save the distracted seminary from utter disgrace. They recommended that the masters should select, upon mature consultation, from Ruddiman's grammar, such rules as they thought most proper to be taught. The same rules were to be adopted by the Rector, who was to have power to add such of his own rules as he might deem most essential in connecting the study of English with Latin grammar.\* This really appears to have been a wise suggestion. It proceeded upon the principle of allaying discord in the mean time, by shewing no undue bias to the grammar of Ruddiman, in holding it forward as a standard of excellence, nor any

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\* Appendix, No. II.

preference for the Rector, by a depreciation of the book which his own was formed to supersede. But these well-meant advices, and the calm determination of Dr Adam to hold forth his grammar till it should stand or fall by its intrinsic qualities, seem to have been contemned. The refractory masters presented a counter-representation and petition to the Magistrates of Edinburgh, in November 1785,\* praying that Ruddiman's book might alone be taught in the High School. The Council gave no decision till the 23d of August 1786, when (after *they* had, doubtless, bestowed *their best consideration* on the subject) an order was issued, directing that Ruddiman's Grammar should be the text-book for the Rector and masters, and that "no other grammar should be used." Dr Adam continued firm to his purpose, and took the trouble of addressing a letter to his patrons, in which,

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\* Appendix, No. III.

by his usual clear and argumentative mode of statement, he endeavoured to convince these learned men, that *reason* alone induced him to introduce his own work, and that *experience* compelled him to continue in the exercise of his own judgment. On the 29th of November 1785 the former order was renewed,\* and penalties were annexed to disobedience. Here a few remarks occur, which it is but fair to state, not as arguments in justification of the line of conduct pursued by the Rector, which will effectually justify itself, but as conveying facts which ought to be kept in view. In the first place, the unprejudiced reader, who takes the trouble to peruse the reasonings of the schoolmasters, which appear in the appendix, must perceive that they are, in their structure, radically wrong. In them there is no question fairly stated, nor are any specific facts brought out to guide a decision. They only contain

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\* Appendix, No. IV.

the *dicta* of four fallible men; and upon these a specious declamation is built, which may astonish, but which cannot now convince.

It may be amusing to bring under the reader's view the following very pithy sentiment. It may contribute to his edification, and is, besides, a savoury specimen of the logic employed upon the discussion now under review. "12th, That if two Latin grammars in one country seem hurtful, two in one seminary must seem much more hurtful, and naturally tend to produce discontents and animosities between teachers; confusion, perplexity, and ignorance, among scholars; and, among boys of less discernment," (than whom?) "they may produce a disgust at manly hardiness and useful labour, and, perhaps, at last a settled contempt of all grammatical and literary researches."

The authour has never been able to discover, why any human being could be foolish enough to assert, that the existence of two

grammars in one country is an evil to be dreaded. Terrours, proceeding from such a fancied source of inconvenience, are surely too preposterous to find a place in the head of any person, except one intoxicated with liquor. The schoolmasters seem to have imbibed an erroneous notion, which has been an unfailing source of dissension among mankind. They seem to have believed, that it was possible to bring all things to unity, by marking out limits for improvement, and to apply authority, like a grindstone, for effacing all inequalities of mind among a nation of men. In their choice of an argument for this notable purpose, however, they were really unfortunate; and they had much better begun their twelfth objection by saying, "If two multiplied by two make four, two and two are four." The latter part of it is insufferably ridiculous. Did the habit of committing barbarous rhymes to memory, ever prove an incentive to "manly hardiness and useful



labour ?” Did it ever encourage the proper exercises of a well-constructed mind ? Or, did rules, formed upon the true principles of human reason, ever tend to produce “ a settled contempt of all grammatical and literary researches ?”

He who replies to these queries in the affirmative, should prove his faith, by forgetting his mathematics as quickly as possible, and by translating the problems of Euclid into Hudibrastic verse.

Time was when the rules of logic, and even the aphorisms of Hippocrates, were taught in Latin and Greek verse. Despauter and Lily were most conspicuous among the versifiers of Latin grammar. The *Syntax* by Despauter was published in 1509 ; Lily was appointed first master of St Paul’s school in London, by Dr Colet, by whom it was founded, in 1510 ; and the first complete edition of Despauter’s grammar was printed at Cologne, anno 1522. The grammar of Lily was appoint-

ed in England to be taught in the established schools, by an act, which, it is believed, is still in force. "The truth is, it seems impracticable to express, with sufficient perspicuity, the principles of grammar in Latin verse; and it appears strange, that when scholastic jargon is exploded from elementary books on other sciences, it should be retained by public authority, where it ought never to have been admitted, in Latin grammars for children."\*

The attempt of the schoolmasters, to continue in the use of a grammar to which they had been accustomed, was in itself perfectly consistent, so far as the express arrangements of the rector were not contradicted. To him, as their superior, they were responsible for the exertions which they made for the improvement of the children under their care. Independent of this, however, they had an un-

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\* *Preface to the fourth edition of Dr Adam's "Principles of Latin and English Grammar."*

doubted right, and an open opportunity of discussing the comparative merits of the rival works, in the same manner as any other disputed point in literature. In this way liberal-minded men would have acted ; and it is not probable, that, to Dr Adam, it would have proved a source of offence. But, when they made their plaint to the legislature of Edinburgh, they clearly appear to have been actuated by double motives.\* To be sure, if the gentlemen who legislated upon this dispute had possessed any precise notions of the rival works, they would never have issued any positive order for the purpose of settling the contention at a blow. Something of a temporary nature, calculated merely for preventing confusion, would surely have been

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\* The authour must here express his belief, that this remark does not apply to Mr Luke Fraser, who signed the representation along with his colleagues. That gentleman's candour, his judicious manner of thinking, and his real friendship for Dr Adam, do not permit of any other than an honourable construction being put upon his conduct in these disputes.

better. But such men never dīve into consequences. And, if these legislators had not been purblind, they would have perceived that the very existence of another grammar endangered that of Ruddiman ; for, as in every other species of competition, the simple act of comparison was necessarily decisive, and the merits of the new work, if in any degree superior, would have had an irresistible tendency to establish it. The result of the dispute concerning Dr Adam's grammar has sufficiently warranted this remark.

We next come to the *quaint* and *elegant* production of the magistrates, as it appears upon their journals. They say, " Read letter from Dr Adam, relative to his teaching his scholars by Ruddiman's rudiments and grammar." Now, this letter, in point of fact and argument, might be good, bad, or indifferent ; but these legislators say nothing further of it. They do not state its substance, nor does any copy of it appear on the record. Such a pro-

ceeding appears to be characterized, neither by fairness nor comprehension of mind. The author of this memoir states the fact, not to express his wonder that such a proceeding should have passed within the walls of the Council-house of Edinburgh, but to say, he is sorry that he has not been able to procure, and here to insert, the arguments of his friend in his own behalf.

The anathemas which these patrons of literature thus fulminated against the Rector had no influence over his determinations. He continued, in spite of the resistance which he experienced from the masters, to use his own rules in his daily practice with the pupils of his class. The Magistrates, as visitors, were again informed of the manner in which their orders had been observed. These persons now found that they had been dabbling in a subject of which their gross ignorance was too obvious ; but, having got among them some individuals of more enlarged views, they insti-

tuted a formal investigation. A writer, who has had occasion to mention these events, and who has always been most pitifully unfortunate in treating of subjects of classical literature, or even of any person or thing connected with them, makes the following sage remark : " The Magistrates, having heard all parties, found, as it generally happens, all parties in some measure to blame\*." This may appear very fair to the person who has hazarded the assertion ; but, by the facts, he is not at all warranted in drawing any such conclusion. With the comparative merits of the rival works, the literary public must now be generally acquainted. To those who have perused neither of them, the authour feels that it would be useless to explain his opinions,

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\* Chalmers' Life of Roddiman, p. 95. This authour has evinced the most incredible industry in his antiquarian investigations ; but, in speaking of human motives or conduct, he has expressed harsh sentiments in the most unseemly language. His characters are remarkably concise. He designates Dr Adam as " a master of some conceitedness !"

He will therefore say nothing on either side. He wishes it, however, to be widely and distinctly understood, that if Dr Adam had been in any manner "to blame," (as must be inferred from the passage which has been cited) he was just the very man whom the Magistrates of Edinburgh would then have utterly *put down* with all their might. In this assertion the author is amply supported by a circumstance which has recently come to his knowledge, through the means of a gentleman whose veracity is unimpeached, and who, if he had any bias in speaking of the Rector's disputes, that bias would assuredly be on the unfavourable side. Dr Adam happened to be involved in altercations with a certain knight, who at one time was of some consequence among his friends. These occurred, either during the time when that person was Lord Provost of Edinburgh, or soon after ; and, as he affected to feel himself incommoded, *he actually took the first profes-*

*sional advice to ascertain whether it were possible, under the colour of law, completely to remove Dr Adam from his situation !* Such facts need only to be stated, and callous must that heart be, on which they do not make an adequate impression. We turn, however, from this particular instance to the more important matter which was previously under consideration.

At this critical conjuncture, as in many others during his long life, the Rector earned, though late, the reward of his equanimity and perseverance. He was never afterwards impeded in the exercise of his honourable functions, by the interference of ignorance and stupidity, united under the cloke of authority ; but continued, till the hour in which he was taken mortally ill, to teach from his own rules the language with which he was so familiar.

A stronger proof of the transient effects of imbecile malice cannot be given than in the



present case of Dr Adam. The public opinion, with respect to the once-disputed merits of his grammar, is evinced in a single sentence of an obituary in the newspapers of the day. The writer of it is a man whose principles and conduct, at a trying and important period, were directly opposite to those of the person on whose memory he has bestowed such just panegyric. He says, "His Latin grammar, though for a time encountered by prejudice, is, beyond all question, the work of the kind best adapted to those for whom it was destined,"

Among those who were most conspicuous in aiding such strange and unaccountable opposition to our authour's grammar, we may rank Dr Gilbert Stewart; a man who never scrupled to sacrifice, to the gratification of personal spite, every appearance of consistency and candour. His "View of Society in Europe" will sufficiently vouch for his attainments as a *scholar*; but, whether he possessed

those more valuable qualities which distinguish the *man*, is a dubious question. It is certain, however, that he took every opportunity to decry the merits of the Rector ; and, for this purpose, he filled the periodical publications of the day with ridicule and abuse. He wrote, in Latin, a fictitious narrative of Dr Adam's journey to Paris, which has been already mentioned, and in which both these requisites abound. In the same manner, he drew up an account of a Roman funeral, in which the new grammar was personified as the dead body, and the chief mourner was meant to represent Dr Adam, sorrowing for the untimely fate of his best-beloved child. This production certainly deserves the praise of ingenuity. The persons officiating at the funeral are introduced under the technical terms in use among the ancient Romans ; and, to heighten the ridicule, and apply it the more forcibly to local circumstances, Stewart has placed, in the front of his mourners, *Jamie*

*Duff*, a lunatic, well known in Edinburgh at the time, and punctual in his attendance at the head of all burial-processions.

By the extended reputation which his grammar procured him in England, our authour gained the notice of the venerable Bishop Louth. This learned prelate will long be remembered as a philologist of the first rank. Though his English grammar be now superseded by that of Mr Murray, and though Dr Adam's Latin one does not yet seem to have passed the zenith of its fame, there was a pleasing similarity between their amiable qualities as men, and their pursuits as scholars. Dr Adam expressed much satisfaction, when he reflected on the liberal intercourse which they enjoyed, and always spoke of the Bishop with the tenderness of a friend.

After our authour had laid at rest the disagreeable controversy respecting his grammar, he proceeded to compile "A Summary of Geography and History" for the use of his

pupils. This design was admirably calculated for facilitating their acquirement of a thorough knowledge of the ancient writers. He had now formed a plan for giving to the world a set of works much wanted in their several departments, and which should also embody his ideas of a proper course of study for the perfect attainment of the Latin language.

The Roman Antiquities appeared in 1791, and, for the copy-right, the Doctor received from his bookseller the sum of L. 600. The emolument which he derived from this work was exceedingly small, in comparison of the vast increase of respectability which, in a short time, appeared from the circulation of such a valuable book. The authour's name was now ranked among the first literati in Britain ; he made a conspicuous figure among the greatest scholars of Europe, and he was declared to have produced the best compendium of Roman antiquities which is extant. It was trans-

lated into the German, French, and Italian languages. The writer of this memoir is informed, that a translation was also attempted in the Dutch tongue. This translation, however, has never been observed by Principal Brown of Aberdeen; and, if it ever had existed, it is more than probable that it must have come under his inspection during the time which he held his professorship at Utrecht. The mere circumstance of the Antiquities having been translated into the language of Germany, which has been so fertile in writers of the first eminence for classical learning, is in itself a most unequivocal testimony of the authour's merits. It has been stated, that he received from that country many flattering letters complimenting him on the great service which he had already done to ancient literature, and which, from the preface to his Antiquities, he still had prospects of performing. In another part of this memoir, it has been observed that Dr Adam's repositories

contain a numerous collection of papers. Every reader must regret that these documents have never been arranged. A letter from the indefatigable Heyne, on the subject of *the compendium of Roman antiquities*, would be peculiarly interesting. The labour bestowed on that work, and the caution which was observed in the progressive steps, seem to have been almost commensurate to the harvest of fame which was reaped by the authour. He consulted every authority which he could trust, either from *contemporary* scholars or from books, and the work was three years at press. The Doctor accounts for the delay in these words: "It has been occasioned, partly by the difficulty of the work, and making various alterations and additions; partly also by a solicitude to receive the remarks of some gentlemen of learning and taste, on whose judgment he could rely, who have been so obliging as to read over, with critical attention, the sheets as they were printed." He

was of opinion, that “ the most valuable part of the book ” consisted in the numerous authorities which were quoted, and the many references to classical authours upon every subject. In this opinion, every one who knew the value of such references in themselves, and the close and long-continued attention which was necessary to produce them, must have agreed with the authour. But their admiration cannot be confined to this particular point. The tasteful perspicuity with which Dr Adam has treated an extensive subject, on which so much had previously been written, will not be easily excelled ; and this quality alone must continue to procure for his name the grateful remembrance of every judicious teacher.

The writers who have discussed detached portions of Roman antiquities are extremely numerous ; but the same remark does not apply to publications which profess to treat of Roman antiquities in general. The tract of

*Cantelius, de Republica Romana*, may perhaps be reckoned among the number, yet it is not mentioned by Dr Adam in his preface, where he enumerates no less than 29 authours, of whose labours he had availed himself. The *Thesaurus Antiquitatum Romanarum*, collected by Grævius, consists of twelve ample volumes in folio ; yet, in the immense space which this work occupies, the only tract by a Scottish authour, which occurs, is Dempster's *Kalendarium Romanum*. Nieuport's treatise was held in considerable estimation ; but the work which has longest maintained its station are the *Antiquitates Romanæ* of Joannes Rosinus ; a work, which, although defective in point of arrangement, is still valuable for the sake of its materials. A brief account of the writer may be found in *Hankius, de Romanarum Rerum Scriptoribus*, p. 265 ; and his treatise was considerably enlarged by our countryman Thomas Dempster, whose supplements are appended to various editions, under the title of



*Paralipomena.* The first compendium of Roman antiquities published in London was, to the best of the authour's information, that of Godwin, who was followed by Dr Basil Kennet, a more elegant and pleasing writer. In the year 1595, George Wauchope, Professor of the Civil Law in the University of Caen, published a tract *de veteri Populo Romano*. At Glasgow, in 1672, there was printed a more extended work, written by Thomas Bell, Professor of Humanity in the University of Edinburgh, and entitled "*Roma Restituta, sive Antiquitatum Romanarum Compendium Absolutum, ex optimis authoribus, in usum studiosæ juventutis collectum\**." Dr Adam appears, however, to be the first native of Scotland who has yet produced a complete compendium of Roman antiquities. ●

The authour of this memoir cannot resist the inclination which he feels to quote a para-

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\* See "A Dissertation on the Literary History of Scotland," p. 110, prefixed to Dr David Irving's *Lives of the Scottish Poets*.

graph from the preface to the *Antiquities*. It is so characteristic of what the estimable writer once was, that the vivid recollections which have been roused by "busy-meddling memory," wonderfully increase the poignance of that regret with which he contemplates his loss.

"The compiler has now, in a great measure, completed what, above twenty years ago, he conceived to be wanting in the common plan of education in this country. His first attempt was to connect the study of Latin grammar with that of the English, which was approved of by some of the first literary characters then in the kingdom. It is sufficient to mention Mr Harris and Dr Louth. He has since contrived, by a new but natural arrangement, to include in the same book a vocabulary, not only of the simple and primitive words in the Latin tongue, but also of the most common derivatives and compounds, with an explanation of phrases and of tropes.

His next attempt was to join the knowledge of ancient and modern geography, and the principles of history, with the study of the classics. And now he has endeavoured to explain difficult words and phrases in the Roman authors from the customs to which they refer. How far he has succeeded in the execution, he must leave others to judge. He can only say, that what he has written has proceeded from the purest desire to promote the improvement of youth ; and that he should never have thought of troubling the world with his publications, if he could have found, on any of the subjects he has treated, a book adapted to his purpose. He has attained his end, if he has put it in the power of the teacher to convey instruction with more ease, and in a shorter time ; and of the learner to procure, with greater facility, instruction for himself. He has laboured long in the education of youth, and wished to show himself not unworthy of the confidence reposed in

him by the public. His chief enjoyment in life has arisen from the acquisition and communication of useful knowledge; and he can truly say with Seneca, ‘ Si cum hac exceptione detur sapientia, ut illam inclusam teneam, nec enunciem, rejiciam,’ Ep. 6.

“ *Edinburgh, April 1791.*”

While our authour was engaged in the composition of the Roman Antiquities, he had some communication with Mr Lempriere. That learned gentleman was then employed on his Classical Dictionary, and their correspondence took its rise from the connection between the subjects of their works. The Doctor's patience seems to have been worn out by the harassing exertions which he made in the completion of the Antiquities; for he declared, soon after they were published, that he had finally left the thorny paths of philological research. This declaration was made to a friend, who felt some surprise when he afterwards saw how soon such a solemn resolution was for-

gotten. It was not unusual, however, with the Rector to rise up from his seat in the afternoon with a determination never to attempt to write another book. These sallies only happened when difficulties overwhelmed him on every side ; and even then he would rise with the sun the next morning, to prosecute his task with unabated vigour.

He does not appear, at any time in his life, to have carried on an extensive epistolary correspondence. The peculiar nature of those researches to which his leisure was devoted ; the sufficiency of his capacity and information for every literary task which he attempted ; and, more particularly, his laborious public avocations, which occupied his most valuable hours, seem to account for this. The writer has not been able to obtain inspection of any letters written by Dr Adam, except those which are in his possession, addressed to himself. These are sufficient to mark the curious distinction between the brief and

pointed way in which the Doctor expressed his sentiments on paper, when compared with the fluency and variety of his conversational powers. The writer thought it his duty to apply to Andrew Strahan, Esq. M. P. among other particulars, for any letters which Dr Adam might have written regarding his publications. With his usual polite and acceptable attention, Mr Strahan replies : “ With respect to the other part of your communication, I am sorry it is not in my power to render you any assistance in the design. Though a purchaser of his works, I never was intimate with the late worthy Dr Adam, nor have I any of his letters. His business was transacted by my partner in these concerns, the late Mr Alderman Cadell ; and he did not, I believe, preserve any of the letters, which would most likely be relative to the mere transactions of business.” As Dr Adam advanced in years, his aversion to letter-writing increased ; and, by this means, he had

so circumscribed his correspondence, that he did not write above three letters in twelve months. The authour could not have made this statement, and indeed he would have disbelieved it, if his information had not proceeded from the Rector's nearest relation.

Certain circumstances, not very important in themselves, but tending to illustrate his character, should now be mentioned. When he was settled in his situation, he found it advisable to receive into his house a number of young gentlemen, for the purpose of superintending their education. The great success of his grammar induced parents to think favourably of his abilities, and to pay a larger sum than was then usually given, that they might secure to their children the advantages which were derived from his mode of tuition. Adding to his official emoluments the profits derived from this most creditable employment, Dr Adam became moderately affluent, and shewed, that though he could be pars-

monious when the great ends of life depended on his own exertions, yet he had no inclination to use, like a mere worldling, the means which were in his hands, and to amass a fortune. He shewed a willing obedience to the taste of the times, living with his family in the manner adopted by the most genteel circles then in Edinburgh, and entertaining his friends in an elegant and hospitable manner. Among his arrangements there appears the utmost consistency. He must have been induced to act in the manner which has been shewn, from a motive similar to that which led him, from the earliest known period of his life, to condemn all secular considerations, when they interfered with his principle of duty. In this view, he never went into fashionable expenses, until he had secured the means for defraying them honourably ; and he was thus secured from adopting any mean or time-serving shift. On the other hand, he never hesitated to act against all the ob



structions which lay before him ; for he felt convinced, that though he might offend the world, and injure his immediate interest, yet he secured peace with himself, by acting in conformity to those convictions which, in his mind, were immutable. He was accustomed to point out to his scholars the folly of those persons who thirsted after wealth and preferment, and who sacrificed health, friendship, and every thing, to gain these objects. "They come home," he used to say, "from the East Indies, after having made a fortune, no matter how ; and then they support every public measure, good or bad, which their friends may propose, and do all manner of ridiculous things." The teacher who addresses his pupils in such a manner, may be thought to speak of matters above the comprehension of young minds, and of which it is too soon for them to think ; but he cannot fail to attach to himself their best affections, and, when he pleases, to lead them to their tasks in the true spirit of study.

A female relation of a family, in whose welfare Dr Adam was interested at an early period of his life, had fallen into misfortunes, and was on the eve of leaving Scotland to settle in America. The Doctor, having discovered this distressful circumstance, took the opportunity of remitting L. 100 to the unfortunate person, at a time when he thought pecuniary assistance would be most serviceable. His conduct upon a very trying occasion was most honourable and characteristic. Nicol, one of the masters who signed the representation in favour of Ruddiman's grammar, always shewed, in a brutal and unmanly manner, the most decided antipathy to the Rector. One day they accidentally met upon the street, and, after using his fists in taking summary vengeance, Nicol aimed a blow at Dr Adam, which felled him to the ground. Nicol was by no means a respectable member of society, and his behaviour had often excited contemptuous notice ; but from Dr Adam he had rea-

son to expect proofs of violent indignation, and had fully incurred immediate dismissal from his office. Dr Adam, however, was not so passionate as to demand any hasty retribution. As he felt for the wife and family of the man by whom he had been abused, he offered, before any overture had been made by the offending party, to pass from all legal measures, upon condition that Nicol would acknowledge his error. This was not the extent of his clemency ; for no other steps were taken, though Nicol never made any recantation.

That the lives and actions of literary men form but a sorry comment upon their writings, is an assertion which has been too confidently advanced. Though disagreeable realities may in certain instances eventually confirm such a remark, yet it should be cautiously made, and ought never to be brought forward in the shape of a general rule. It is for the honour and interest of human nature that this should be the case. And it can never happen, so

long as there exist even a few men who have any anxiety to imitate those traits of Dr Adam's character which have already been brought into view. His works exhibit no stretch of genius, nor are they remarkable for an elevated tone of morality. In his private life, however, he evinced, by practice, his familiarity with those exalted sentiments which many of his literary contemporaries were fond of retailing among themselves, and to the world, but which, they seemed to be convinced, were too clumsy, or else too fine, for common use.

After the publication of those works which have been mentioned, the character of our authour as an enlightened teacher, capable of illustrating, by his copious erudition, every topic which came within his sphere, was established beyond a doubt. Even those who had misconceived his character and abilities, from the prejudiced and partial statements which they had heard of his conduct with regard to the introduction of his grammar, now

stood converted. His perseverance and success had convinced his worst enemies that he was no ordinary pedagogue, who was to be assailed and pulled to pieces by those stratagems to which literary men have often fallen a sacrifice in their intercourse with the world. The majority of these, therefore, hid their heads, and were silent. The more ferocious and unprincipled description of such men now only vented their scandals among the mean and base.

The writer reluctantly suffers the concluding sentence of the preceding paragraph to fall from his pen. He is sensible that there are not a few respectable and worthy individuals who differed in opinion from Dr Adam upon several essential points. When opinions are sincerely formed, it is needless to pretend that any one can be blamed for equitably stating them in opposition to others. But it will be extremely difficult, by any legitimate mode of reasoning, to trace, to a fair

and honourable source, much of that contradiction which Dr Adam experienced in the course of his life. The authour of this memoir set out with the intention of guarding against personal reflection, because he foresaw that he was under the risk of being led into it, from the tendency and connection of several parts of his narrative. Upon those by whom Dr Adam has been calumniated, recriminating censure would be almost thrown away. It will only be requisite to allow a candid statement of his motives and his actions to operate upon the reader's judgement. They will effectually justify themselves; and, however much certain persons may feel involved, by implication, in those discussions which the writer has been imperiously called on to introduce, he feels perfectly easy, so long as he makes no allusion which is unfounded or improper. He here quotes, with high gratification, an opinion on this particular topic. It has been addressed to him by a friend, who

has reaped an unbounded harvest of fame, from the judicious application of masculine capacity and fortitude. In these respects, he has almost excelled the subject of this memoir, yet all the blandishments of the eastern world have not deadened the pulses of a heart which is in unison with every honourable feeling. He says, " Dr A. Adam was one whom I ever respected, as my old master, and a man of sound, honest, upright principles, the like of whom we shall not soon meet again. While I live, the spirit of such a man shall never die in my breast ; and I cannot cease to lament, that funeral pomp and honours were bestowed on a dead body, whose soul had been almost persecuted and despised, during a long and useful life to his country. But such are the ways of the world, in which it is often prudent both to hold one's tongue, and to bridle one's pen, when running too fast in the praise of the worthy dead ; because it cannot well do this, without shedding a dark hue

upon the unworthy living characters who once joined in the cry against your departed friend." Certain persons did not hesitate to go so far as to attack the very nature of his motives, though, by the liberal, and not the least determined part of his opponents, his pure intentions were always acknowledged. On the other hand, he was often reproached as a person who knew nothing of mankind, yet who could bear no controul. In this way, his constancy and consistency were misunderstood, or wholly put out of sight. A few dispassionate remarks, which are dictated by truth, and drawn from reality, may serve to point out that consistency for which the subject of these memoirs was so estimable.

Men do not always carry into practice, as rules of conduct, those maxims which they support in a boisterous manner. The furiously virtuous belong to that suspicious description of persons whose harangues excite, in themselves, only a momentary irritation, sel-



dom affecting, in any high degree, the tenour of their conduct. Johnson, who was the first of moralists, and "the Colossus of literature," fomented the prejudices which existed in his day against the Excise laws ; but, when of riper years, he strenuously maintained the plausibility of taxation in every shape. He railed loudly against pensions received from the government of the country, yet he afterwards became a pensioner. From the first instance, we may bring an argument to prove that a man of vigorous judgement will even put his good name in hazard, when he feels it necessary to retract former opinions, though they have once been asserted in the most confident manner. But, in coming to the second, we find only a strong confirmation of the weakness of human nature. Such conduct is deplorably pernicious to the cause of real practical virtue. The vicious and unprincipled are always glad to derive, from similar examples, frequent opportunity of throwing

odium upon good men in general, by impeaching their sincerity when they either combat prejudice or resist oppression, and by magnifying their veriest weaknesses. In this respect, however, Dr Adam habitually acted in a manner by which he ought to have been effectually secured from scandal. He never made any high-sounding pretensions to refined principle ; and, even in his daily admonitions to the young, he never alluded, in an indelicate manner, to his own conduct as a proof of the correctness of his principles. Nor was the influence of this meek spirit of a negative kind. In his estimation of the characters of other men, he was lenient. He in a manner held the scales of justice, by which the good and the bad qualities of his fellow-beings were fairly seen and determined with precision. By such means, he often found room for commendation in characters, which, by others, were considered as worse than suspicious ; and thus, being freed in a great measure from the

influence of passion, he was able to make allowances, which, by the narrow minds that surrounded him, were thought to have been carried beyond the bounds of human charity. He never pretended to see virtue and vice in extremes ; nor did he attempt to decide upon the merit or demerit of any man's actions, merely because he was a Whig or a Tory. Such a compendious canon was too harsh for him to use against others ; because he never sought to build his own consequence on pretensions to extraordinary refinement. This short memoir will shew, whether this feature of Dr Adam's character had a tendency to render him less ardent in the cause of truth and goodness, or to relax his exertions in the path of duty.

In the year 1794, the second edition of the " Summary of Geography and History " was published at London. The preface, like every other of the same authour, is exceedingly appropriate. Some of his views and favourite

opinions are stated in it, and an extract is therefore subjoined.

“ The usefulness of *classical learning* is universally acknowledged; but it has been alleged, that the time requisite for acquiring it prevents a sufficient attention from being paid to *general knowledge*. The most effectual method, however, of prosecuting the study of both, seems to be to join them together. The classic authours, particularly the poets, cannot be thoroughly understood without considerable acquaintance with those branches of science to which they often allude; geography, history, philosophy, astronomy, and, above all, mythology. To connect, therefore, the study of classical learning with that of general knowledge is the design of the following work.

“ On a subject so immense, it was impossible to be minute. The compiler has endeavoured to select such particulars as appeared most important, and it is hoped that few things of consequence, which are requisite to illus-

trate the classics, will be found omitted. Throughout the whole work, he has borrowed with freedom from every authour from whom he could derive information ; and, where books failed him, he has had recourse to such persons as were best able to give him assistance.

“ That the work might be included in one volume, it has been judged proper to print a great deal of important matter in the manner of notes ; which, it is hoped, will be found no less accurately compiled than if they had been to appear in a more splendid form. The great object has been to condense as much useful information as possible within moderate bounds. The compiler imagines, that in another volume, a pretty accurate, though brief, account might be given of the most important facts in ancient and modern history, and of whatever is most curious in every country of the globe. A small abridgement, containing what is merely requisite for the

learner to commit to memory, may perhaps by some be deemed necessary ; if so, that object may be easily accomplished ; and, if any number of teachers signify their desire, the compiler will execute it to the best of his ability. But, with regard to the additional volume, it must be a work of time. And he now means, if the public approve of his present attempt, to direct his attention to another undertaking, in which he has already made considerable progress, the compiling of a short, but comprehensive, Latin and English dictionary, upon a new plan. He was led to think of this, by his having found cause, in compiling both the present work and the Roman Antiquities, to depart in many words from the interpretation given of them by Ainsworth, and in all the other Latin and English dictionaries he has met with. He has a further inducement to prosecute this undertaking, that the researches to which it must naturally lead him, will afford the best

means of improving both this and his former works.

“ He again begs leave to entreat the encouragers of learning, that, if they discover any mistake, or can suggest any improvement, they will have the goodness to communicate it to him. He hopes the industry he has bestowed, and the evident intention of his labours, will dispose every one who wishes to promote the improvement of youth, to favour him with advice and assistance. The testimonies of approbation which he has received from several of the first literary characters in the kingdom, and the favourable reception which the Roman Antiquities have met with from the public in general, have encouraged him to enlarge the plan of the present work, and to exert his utmost diligence in improving it, that he might at least shew how highly he values the honour they have done him. He will consider himself happy,

if his efforts shall be thought to merit the continuance of their esteem."

In this most laudable wish he was not disappointed. The work was received with avidity, and large impressions were sold. It bears evident marks of that skill in arrangement, and that anxious attention in condensing valuable matter within a limited compass, for which the other productions of the same author are so remarkable. The principal defect arises from the heavy notes which clog the body of the sections, and often tend to distract a young reader, by overloading his mind with a multifarious collection of facts. Dr Adam's works did not stand in need of exterior decoration, and they were all given to the world in the same manner as the "Summary of Geography." He often recounted to the writer of this memoir, several incidents which had occurred with regard to his publications, and which had been the cause of much labour and anxiety. He aimed at sim-



plicity, and always wished to present his books to the public in a form as cheap and attainable as was at all consistent with the fastidious taste of the times. But, though he did not undervalue his own productions, and though he was not disposed to overrate those of certain modern authours, he never vented his spleen by railing at "super-royal quartos," and "large plate-paper."

At that eventful period, which seemed big with the fate of kingdoms, when great and novel events appeared ready to burst into existence, and when this country seemed approaching to the state of an adjacent nation, where every man's hand was lifted against his neighbour, our authour was marked with "the odious brand of wild democracy." His detractors originally brought their vile imputation from *one* instance, in which he avowed, in his public capacity, sentiments hostile to the men who ruled this country. In his class, he had taken occasion openly to remark,

that *Pitt* and *Dundas* misled the people, and that they had sacrificed thousands of lives, and spent millions of money, in an unrighteous cause. The characters of public men, and the situation of public affairs, were topics not exactly suited to the consideration of boys, and, indeed, for many good reasons, the Rector acted imprudently when he gave vent to his feelings in such a place. But, was there no friend to admonish him? It would appear not. A great officer of the law, who had been informed of Dr Adam's address ~~to~~ <sup>to</sup> his scholars, called on a third party, for the express purpose of putting interrogations respecting it. The gentleman thus interrogated was then a master of the High School, and is still alive. The meanest capacity is quite equal to the task of deciding, whether it was most fair and proper to call Dr Adam himself to account for his own conduct, or to endeavour to gather proofs of his guilt from a party who had never heard the obnoxious expres-

sions. Even upon the supposition that the Rector was highly culpable, was this single error enough to evince any want of principle? And, above all, did his subsequent conduct tend to shew that he was a turbulent person, on whom it was necessary that the government should keep a watchful eye? The writer means to shew what that conduct was, and, when he has done so, every reader will be able to reply to the last and most important of these queries. Dr Adam's conduct will appear to great advantage when represented, as it was, after the period at which he began to be, according to the jargon of the times, *a suspected character*.

From that time, he determined to associate with no set of men in particular, and to lock those sentiments in his breast, which, had they been explained, would have appeared to be in the medium between those odious extremes which prevailed at that period. This was certainly acting a very decided part, though it

did not tend to lead him within the devastating influence of either of the vortexes which whirled on the right hand and on the left. It was truly a *decided* step, so far as he was personally concerned. It was an exertion which cost him very dear, and which, the authour of this memoir perceived, had evidently given a strong tinge to Dr Adam's mind for all the remaining years of his life.

The horrible features, the ungovernable temper of the times to which our attention is now directed, cannot be more forcibly described than in the words of a celebrated literary journal \*. "In that day of alarm, we were reaping the bitter first fruits of the penitence of Mr Pitt, a new convert from the damnable heresy of reform, and performing his rigorous noviciate among the associated

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\* Edinburgh Review, No. 81. (April 1810.) The passage here quoted occurs in a masterly view of "the speeches of Lord Erskine when at the bar," &c. The writer of the article appears to possess all that enthusiastic eloquence and fire which distinguished the learned Lord.

enemies of popular rights. In the fervour of that new-sprung zeal, an experiment was made on the temper and character of the nation, which nothing but the alarms transplanted from France could have made any mortal bold enough to have attempted. Friends of the constitution, as they were called, conveyed the dark hint, and carried the careless words of the supposed *democrat* from house to house, till at last his person was watched, his temper tried, the accents of discontent registered, as they were wrung from his lips, by every indignity which *the persecution of society* (if we may so speak) can inflict; and then his company shunned by the base and the cowardly, or only resorted to by the *loyal*, who had not yet fattened upon him, and had their fortunes still to make out of his life and conversation.

“ We speak not from hearsay, or from fancy, but from distinct and personal recollection. We speak, indeed, from notes that

are still fresh and legible; for, turn which way we will, we now see almost all the places of profit and trust in this island, filled with persons for whose elevation we should find it hard to account, if we did not look back to their apprenticeships in 1794 and 1795. We speak from a feeling recollection; for where did this unutterable baseness, this infinite misery, this most humiliating curse, fall so heavily as in the very city where we now write?"

This latter paragraph teems with meaning. And are we really to believe that, not the mob, or the *real* rabble of the community, but the wealth, talents, and genius of this part of the isle, were fettered and pinned down to the ground, by such means as those which have been enumerated? Did any part of the inhabitants of Scotland become fit tools for the hands of some man of routine, some public officer, or crown-lawyer, at the beck of a confidential public minister, who, again, was at the same time a political adventurer? His-

tory will, in after days, point out, whether, by such means, a Scottish jury became traitors to the common feelings and imprescriptible rights of their fellow-men; whether the people of Scotland became, for suppleness of conduct, and for canting loyalty, a reproach among the nations; and whether a man was rendered an exile and an outcast from society, for the same imputed actions which his peers in England would have sanctioned by their omnipotent verdict. The writer does not pretend to decide upon these points; it is not for such a purpose that he has brought them under the view of his readers, but only to vindicate the conduct of Dr Adam. Under the awful circumstances which have been detailed, he knew that it required the utmost prudence to regulate his proceedings. He was sensible that his private sentiments, as a patriot, were under no disguise; that they were known to many of the official persons in Scotland; that his public conduct, and even

his expressions, were narrowly observed by those tools of party, who would have gladly "hung the millstone of prejudice about his neck, to sink him;" and, knowing all this, and considering the delicacy of his situation as a teacher of youth, he resolved to move with caution. *Conscience* told him, that in transactions of such deep importance to the community, in which the efforts of many able men had failed, and daily were failing, it would be criminal for him to interfere.. *Expediency* pointed out, from this same argument, how fool-hardy it would be for an individual to put his all in jeopardy, and to close for ever his prospects of usefulness in life, by rushing into a tempest, where skill and bravery could be of no avail. He well knew that no argument would convince political bigots, or knaves of any description. His determination, therefore, was wise, and, by acting in conformity, he neither endangered his per-



sonal safety, nor betrayed his principles as an honest and independent man.

But who can calculate the baneful effects of such a cruel necessity among a nation of men, or who can describe the vile thralldom to which it may give rise? A justly celebrated orator and statesman has expressed a sentiment which tends to give some idea, at least, of such a state of society. His remark applies not only to the capability of producing, but to the power of estimating, the patriotic efforts of any individual. "From minds thus subdued by the terrors of punishment, there could issue no works of genius to expand the empire of human reason, nor any masterly compositions on the general nature of government, by the help of which, the great commonwealths of mankind have founded their establishments, much less any of those useful applications of them to critical conjunctures, by which, from time to time, our own constitution, by the exertions of patriot citizens,

has been brought back to its standard. Under such terrors, all the great lights of science and civilization must be extinguished ; for men cannot communicate their free thoughts to one another with a lash held over their heads.”\*

Dr Adam’s character derived a lustre of no common kind, from his deportment amidst the harassing obstructions which were reared up against the progress of his philological labours, and from his firmness during the reign of political terrourism. He had to cope with prejudice in all its most malignant forms ; yet, in maintaining a contest, under which the powers of an ordinary mind would have sunk, our authour never absented himself from his official avocations for a single day. While he thus fulfilled his duties to the public, he also continued, with the utmost calmness, his

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\* *The Speech of the Hon. Thomas Erskine, on the Trial of Mr Stockdale for a libel.*

extensive classical researches. This composure of mind, he could have derived from no other source than from a full conviction of the rectitude of those principles upon which he set out, and of the propriety of his conduct. Such a conviction must have been strengthened, and in a great measure formed, by the previous habit of proving to himself, by a course of rigid self-examination, the expediency or impropriety of every act before it was committed. Exertions of this sort can only be made by a most vigorous mind. When they have been improved into regular habits, however, the great affairs of human life become plain and easy. But how few men attain such habits ! and how seldom does the mind submit to such discipline, without much apparent effort !

When Dr Adam considered himself as a public man, responsible as a teacher of youth, he concentrated his energies, and stood prepared for defence, or for assault. In such cases, he was steadfast and immovable, as well

in his resolutions, as in the fulfilment of his enterprises. Though he preserved this spirit unbroken to the end of his life, he was never loud, if called upon to make any appearance among men of the world ; and, though he received evident pleasure in following the bent of any friend's abilities, whether old or young, he always spoke with diffidence on any subject which he had not maturely considered. The writer may be allowed to repeat an instance of this sort of forbearance, which he witnessed before he had begun to enjoy Dr Adam's friendship.

The Rector happened to call at the shop of a bookseller in Edinburgh, in quest of certain volumes, whose titles were set forth in a sale-catalogue. At the same time there appeared, in another quarter of the room, an elderly gentleman of low stature, who had an air of respectability, though remarkable for his eccentric dress and manner. He recognized the Rector, and, having paid the usual compli-

ments, entered into conversation. This gentleman almost immediately began a furious declamation upon some religious topic, suggested by a book which he had accidentally opened ; and Dr Adam retired behind the counter to examine his catalogue. The elderly gentleman now recollected that the following day was *Good Friday*, and stepped forward to attack the Doctor upon the non-observance of that day in Scotland. With much vehemence, he told him, that even in Pennsylvania, where he had recently been, the people hallowed Good Friday, and that such indeed was the custom in almost every country, except in reprobate Scotland. “ It is the most holy day in all the year,” said he, turning upon his heel, “ and yet, Doctor, upon that day, you teach your scholars at the public class, as usual.” Dr Adam, who appeared rather uneasy during the whole of this appeal, now lifted up his head, and, merely saying, “ Sir, I am no theologian,” hastily retired.

He visited some of the principal sales of books which annually occur at Edinburgh in the winter season. For the purpose of inspecting the volumes, and fixing upon such as he wished to purchase, he usually chose the earlier part of the day, when the High School was shut, and, upon other occasions, he took this recreation during the time which he allowed himself for a walk before dinner, which was a daily indulgence. By this means, his catalogue completely superseded the use of a newspaper ; a species of publication in which, Dr Adam remarked, he felt but small interest after the period of the French revolution. He collected an extensive library, and it was there only that he shewed any inclination to be expensive. As it had been accumulated by the work of years, and as the Doctor never kept a list of his books, it must have included many duplicates, and volumes of small use or value. It is certain, however, that such an extensive collection of the classic authours, and of wri-

ters upon ancient literature, can be but rarely procured. The Rector frequently remarked, that nothing but his multifarious duties prevented him from arranging his library, and making a selection from the whole ; but that, “ as matters stood, he was obliged to be content, and go on, adding to the mass to the best of his judgement.” He read, with much avidity, every treatise on government. The writer was an eye-witness of the operation of this propensity, when the Doctor, in one of his forenoon walks, eagerly purchased the production of some nameless authour on legislation, merely because “ he liked the man’s arrangement, after looking at the table of contents.”

A late writer, respectable for his attainments as a man of learning, and for the elegant and intelligent use which he makes of them, has had occasion to mention a public-spirited design, in the execution of which, the subject of these memoirs had a small share. The

following are his expressions: " Buchanan had consecrated a monument of his own fame, composed of materials more permanent than brass or marble ; but his country has at length afforded him one of those memorials which are of least value when most merited, and which contribute more to the honour of the living than of the dead. An obelisk, nineteen feet square at the base, and extending to the height of one hundred and three feet, was lately erected to his memory at the village of Killearn. The plan was suggested by the late Robert Dunmore, Esq. to a very numerous company assembled in the house of a gentleman in that vicinity. Professor Richardson, well known as a successful cultivator of polite literature, was present on the occasion. A subscription was immediately opened, and nearly completed, by those classical guests ; and one of their number, the late Mr Craig, a nephew of Thomson, furnished the architectural design as his contribution. To this me-



monial of departed genius the intelligent traveller resorts with veneration and enthusiasm.”\*

When Mr Craig was on the eve of leaving Edinburgh, on his way to the west country, for the express purpose of superintending the progress of this design, an essential requisite in the intention of his journey, which he had hitherto overlooked, occurred to his recollection. This was a silver medal which was to be deposited with the foundation-stone of the obelisk, and on which a short inscription should have been engraved. As it was still in his possession, he resolved, on the spur of the moment, to call on our authour to request him to write a brief Latin inscription, and to get it speedily transferred to the metal. He did so, in the early part of the day, when Dr

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\* *The Life of George Buchanan, by David Irving, LL.D.* In one of the notes appended to his highly-finished and instructive poem, “*Philemon, or the Progress of Virtue*,” Dr Brown mentions the work now referred to with much commendation. Its value will be increased by the test of time, and it has surely been dictated by the noblest ardour of literary ambition.

Adam was busy with his scholars. No time was to be lost, as the medal was to be transmitted to Mr Craig in the afternoon. This inscription, so hastily suggested, may therefore be considered as Dr Adam's unpremeditated contribution for a tribute to the exalted genius of the historian of Scotland.

*“ In memoriam Georgii Buchanani, poetæ et historici celeberrimi, accolis ultro conferentibus hæc columna posita est ; anno,” &c.*

The *Classical Biography* was published at Edinburgh in the latter end of autumn 1800, and three hundred pounds were given for the copy-right. It was originally intended to serve as an appendix to the large Latin dictionary, upon which the Rector had been previously employed for almost seven years, when he found that the subordinate work had insensibly increased to the bulk of a separate publication. He evinced much ability and industry, in the Geographical Index appended to the Summary of Geography ; and, in the work

now under consideration, he comprised, by the same means, and within moderate limits, a copious fund of information and reference. He spared neither time nor labour, in ascertaining the proper authorities for every fact and statement which he had occasion to introduce in every progressive step of his undertaking. In this manner, our authour's works gained undeniable superiority over all others of the same nature ; and, in this way, he has referred the student, in almost every page, to the purest sources of historic truth, and to the best models of eloquence among the ancients. But, in this, the merit of the Classical Biography is not comprehended. Several sketches occur which are highly interesting. In confirmation of this, the article Cæsar may be quoted as an instance. Dr Adam used to particularise, to the authour of this memoir, the articles Cato and Cicero, as two on which he had bestowed considerable pains. Regarding certain coincidences which happened in his in-

tercourse with some distinguished characters while he was engaged in the composition of these articles, he related several pleasant anecdotes. The writer regrets his inability to call to recollection the particular facts, while he remembers the enlivening effect which they used to impart to the conversation of the narrator. The Classical Biography has been twice reprinted in London since its first appearance, and it has been warmly commended by some of the ablest scholars in this country.

There are circumstances necessarily connected with the task of communicating to children instruction in the principles of a dead language, which cannot but prove revolting to a mind, capable of higher exertion in a more congenial pursuit, or accustomed to follow any speculation with intense thought. It is not an easy nor an inviting task to instil the rules of grammar into the minds of children, at that unripe age at which classical studies are commenced. There are, perhaps, few

preceptors who have risen to eminence in any department of literature, who have not felt all the drudgery which is inseparable from the attempt. Under the influence of such weariness of spirit, it is not surprising that the school-master should pay much attention to such of his scholars as may possess capacities susceptible of cultivation. A man of a sanguine temperament must naturally have recourse to those scholars whom he can improve. The pleasure which their progress imparts must present an antidote against the listlessness of unrewarded labour. These reflections have been suggested by the charge of partiality for certain pupils, which, by some persons, has been made against Dr Adam. It seems pretty evident, however, that those who could form such conclusions respecting his conduct in this particular, evinced equal temerity and inexperience. The truth is, that the nature of the Doctor's situation alone, and the great number of his scholars, would not permit that nice

and punctual attention to every individual which may prevail in a limited school. He might well trust his own judgement; and his experience must have convinced him, that it was more prudent to direct his attention particularly to those minds which he might find susceptible of improvement, than to do injustice to them, and consequently to waste his own time, by catechising each pupil in an un-deviating series.

It should be kept in view, that none of the succeeding Magistrates of Edinburgh ever had the courage or the good sense to rescind that preposterous edict passed in 1786, which has been already referred to, and which will be found in the appendix to this memoir. The Rector, therefore, continued, "at his peril," and under the pain of incurring "the displeasure of his patrons," to use his own grammar in preference to that of Ruddiman. It may be said that, as he experienced no further interruption from the Magistracy, their acts were

virtually annulled. But this was not enough. While such acts were not formally revoked, the framers of them shewed, that, if at any time, a master of the High School, actuated by motives of personal dislike, should bring Dr Adam before " his patrons," his fate was determined. They had given themselves the power to persecute, and they were in full possession of the will to molest him. It is pity that genius or merit of any description should ever fall under the controul of a set of men deficient in judgement, some of them destitute of learning, and the whole attached to a party in the state ; especially when that party has been built on the ruins of every thing that is liberal, and when they try to crush every public man who does not hang his dependence upon themselves. This remark, as a general one, is probably not destitute of truth.

That such a man as Dr Adam, acting in such a cause as his own, should have incurred

any hazard from his labours, cannot but be regarded as a foul stain upon those who professed to be the friends of literature in Scotland. But this regret must be turned into contemptuous wrath, when we think for a moment upon the qualifications of those men who dared to devise a punishment for his alleged offence. Leaving this most ungrateful topic, it may be worth while to mention an innocent expedient which the Rector often adopted in his class. When he felt it adviseable to take particular notice of the departures which he had made from the former mode of teaching, he was accustomed to introduce his grammar to his boys in these terms : “ This is a prohibited book, and I do not wish, nor have I ever been under the necessity, to force it into use. There are a few questions which I wish to propose, and if you can answer them, I am content ; but if you cannot, I must refer you to my grammar, for the means of enabling you to give me a reply.”



The Rector's literary works were the produce of unremitting labour, and of great natural sagacity, guided by habits of acute and profound investigation. He used to rise regularly, for the whole summer season, at the early hour of five, and not unfrequently, when excited by any favourite object, or any formidable difficulty, even at four in the morning. After he began to the compilation of his dictionary, a perseverance in that practice, joined to the laborious nature of his other avocations, perhaps proved unfavourable to his health. But, in the pursuit of that object, which was to be the completion of his anxious hopes, he shrunk at no difficulty. In familiar conversation, he used jocularly to recount the impediments with which he had recently met, always ending with the expression of his fond expectations, that he might live to finish his design. Learned men, in various parts of the empire, had occasion to inquire into the progress of his great philological effort, and

when they took any opportunity to offer a well-earned compliment, he returned to his labours with renewed vigour.

With a great number of the natives of Scotland, and, indeed, of other parts of Britain, who have risen to eminence in all professions within the last forty years, our authour was in some measure acquainted. Not a few of these had been his scholars in early life ; and, as the fame of their former preceptor came to be more generally diffused by the circulation of his writings, they no doubt felt desirous to renew an acquaintance which had once been so useful to them, and which latterly became a mark of distinction. Even within the last ten years, several individuals, who were formerly the pupils of Dr Adam, have risen to the most enviable eminence, both in the senate and at the bar. Concerning these gentlemen, the good old man used to speak with all the enthusiasm of honest exultation. He had watched their progress in their earlier days ; and,

those powers having been unfolded, which he was led to anticipate from the first buds of early capacity, though not in all their subsequent extent ; he had reason to congratulate himself upon his penetration in distinguishing the characters, and in appreciating the talents of his pupils. Old men never tire of quoting such instances of their acumen ; but this propensity is amiable only when it cites examples which are worthy of imitation. In Dr Adam, it was blended in such a manner as to give scope for the most agreeable associations. The views of improvement among the rising generation which he hence fostered in his own speculations, and which, in the unrestrained communications of private friendship, he expressed in the most captivating style, were truly benevolent.

Having proceeded thus far, it is perhaps too late for the writer to offer any apology for his frequent digressions respecting the Rector's character, especially as he intends again to

solicit the reader's attention in the same way, He foresees, that if ever this tract is so extensively read as he could wish, not a few individuals will affect to trace in it those glosses and partialities which are generally believed to cloud our judgement when we display the merits of a departed friend. But it should be remembered, that few could have better opportunity for viewing the Rector in various lights than the person with whom he was habitually familiar, and who, from inclination, studied his character in all its aspects. These were such as to be examined both with profit and pleasure, and the writer felt convinced, that, were they brought together as a whole, a part of the public might be instructed, and the real friends of learning and sound principles who are yet among us might be gratified. To produce these effects, in a certain degree, has been his aim. He has at least done his duty conscientiously; and, if he were not prepared to bear obloquy for his

friend's sake, he might well hang down his head for shame. A few observations may shew why some of those who knew the Rector may not be disposed to go all lengths with certain passages of this memoir. These remarks may also suffice to obviate some of those objections which the writer has anticipated.

To many of his friends and acquaintances, Dr Adam did not appear in the most interesting point of view. They knew him as a man who had done much in the cause of ancient literature, and, if they had frequent occasion to observe his character in all the inviting intercourses of his private life, they never hesitated to call him one of the most amiable of men. In these respects, his old friends and those of a day were the same. The bulk of mankind may, through long intimacy, become familiar with certain parts of a character; nay, the most stupid may discover, by the common arts of wheedling circumven-

tion, *the weak side* of a man, in every other respect their superiour. The designing may take advantage of this vulnerable point to strengthen their influence; and the interested may make use of it to increase their gain. The mere observer may apply it to the purposes of ridicule and levity. But they must all of necessity remain ignorant of the character as a whole, unless they take pains in collecting those facts, and give time for drawing those true inferences, which are necessary for completing such an estimate as experience will sanction. These simple positions only require to be stated. From them it appears clearly, that in spite of all his unreserved simplicity of manners, it was not in human nature that Dr Adam's qualities could be justly appreciated by every one, or even by a few of his old and intimate friends. His habitual openness of manner must have led many to expect a complete familiarity with the whole scope and energy of his mind, as an easy ac-

quisition. In this, however, they were mistaken. They thought the powers of that estimable person were bounded by limits which existed only in their own conceptions; while they never attempted to gain those "dim-discovered tracts of mind," which, though not the most obvious, are not the least essential components of an elevated soul. By all this, the authour does not mean to assert any claim for extraordinary sagacity or penetration; but he wishes to justify his veracity and sincerity; to shew by what means they may be naturally called in question, and thence to offer such truths as may have a salutary impression on his readers.

The vacation-time at the High School, which lasts six weeks in autumn, and during which it might have been supposed that Dr Adam would have sought relaxation in some rural retreat, was always spent in a close and undivided attention to the completion of one or other of his works. His favourite haunt

for meditation was on the summit of Arthur's Seat, and the walks to which he was most attached lay all in its vicinity. In the autumn of 1808, he frequently climbed the hill as an exercise before breakfast, an excursion of which few men at his age could partake. Here, he used to say, he had spent some of the happiest hours of his life; and in these walks were suggested several of his literary efforts which he reckoned most successful. Of these he particularised the important scheme for blending the study of Latin with English grammar, and the various and judicious additions which he made to the Summary of Geography.

As he had been discouraged, by the great expense of paper and printing, from publishing his large Dictionary at the period which he had in view, he resolved to prepare an abridgement. In pursuance of this design, he began to complete the arrangement of his materials, immediately after the Geography had



issued from the press. To this new work he gave the appropriate title, “*Lexicon Linguae Latinæ Compendiarum* ;” and the first sheet, it is believed, was printed towards the end of 1801. At this time, he intended only to give brief explanations of every word ; but, as he proceeded, he naturally imbibed a higher idea of the importance of his attempt ; and, in this view, he determined, for several good reasons, to make his illustrations more copious. In several instances, he enlarged nearly to the same extent which he proposed for the previous work ; endeavouring accurately “to distinguish the different meanings of words, and to explain them by the most pertinent examples.” His own expressions will sufficiently point out the other features of this Compendium. “When the various significations of a word could not easily be reduced to distinct heads, he has, with much pains, arranged the examples alphabetically. In order to connect the knowledge of words and things together, whenever

a beautiful moral sentiment occurred, or an allusion is made to a remarkable custom, to an historical fact, or the like, the whole sentence is transcribed, and, if difficult, explained. When the example refers to any thing of great importance, it is further illustrated by quoting similar passages from various authors. On this part of the work the compiler has bestowed the utmost attention, and hopes it will be found useful to readers of every description. Any one who takes the trouble of examining only a few of the words on which he has enlarged, and of comparing them with those in Ainsworth, or, indeed, in any other dictionary the compiler has met with, will perceive the pains he has taken, and how much still remains to be done, to facilitate the perusal of the Latin classic authors. If the public approve of the specimens he has here given, he will endeavour to complete his larger work to the best of his ability."

After having been nearly four years in the printer's hands, the *Compendious Dictionary* appeared in 1805. Dr Adam gratefully acknowledges, in the preface, his obligations to Professor Dalzel, who was his intimate friend, and who had perused the proof-sheets of his other works for above thirty years. This learned gentleman also assisted the Doctor by taking a share of his labour in correcting the typography of the Dictionary, which was exceedingly minute. This latter work is really valuable, and affords a favourable specimen of what would have probably been accomplished in the Rector's more extended undertaking. Words are often explained in a manner much superiour to that of any former lexicographer, and illustrations to the extent of six or seven columns frequently occur. These possess the characteristics of other works by the same authour; and in them may be perceived the traces of that assiduous labour, and that undivided attention, for which all

his contemporaries gave him credit, but which some of them thought was *overdone*. It is certainly true, that his mind was often *racked* by severe efforts; and that his exertions would have exhausted the physical powers of most men. The whole impression of the Dictionary has been sold; but it is not yet so well known, nor so generally used, as it may be at an after period. An opulent bookseller has entered into terms with Dr Adam's family for publishing a new edition.

We have examined the conduct of Dr Adam as a member of a community distressed by persecution, and torn by faction; and it may now be useful to say something of his character, as connected with a subject which is daily becoming more important, from the conspicuous place which it should occupy in the breast of every good citizen. His political tenets were most liberal. The writer of this sketch does not use this term with an intention that it shall express those republican no-

tions of Government which Dr Adam was said to entertain, or as warranting suspicions, which, whether correct or erroneous, have of late years produced much annoyance to many harmless individuals. The writer's intimacy with the excellent person who is the subject of this memoir entitles him to say, that the notions of his friend were not at all of a licentious description. They were not the vagaries of a pedant attempting to talk on a subject of which he could not judge; they were the well-weighed maxims which might have been expected to result from the exercise of a capacity improved, and of a penetration sharpened, by an acquaintance with mankind, more intimate than might have been inferred from his external appearance, or than he was allowed to possess by the opinion of certain persons. Many persons have a notion that classical studies, and an admiration of the great characters who adorned the republican states of antiquity, have a tendency to imbue the mind

with imperfect ideas of government, and to engender a turbulent spirit. This notion is indeed very generally received ; but, like all others which are rested on no precise grounds, it might easily be controverted, and the real character of Dr Adam, as it appeared to his true friends, may, for this purpose, afford the most ample illustration of its fallacy. That he derived his political faith from any other source than reason, a knowledge of the British constitution, and his own experience, will never be believed by any who have had the honour of his confidence. In all his most animated conversations, when any great public question was agitated, he distinctly shewed that he drew his conclusions from a strict reference, not only to the spirit of the times, and of the present race of men, but, in a particular manner, to the talents and propensities of those who held the reins of government in their hands. Here was no stale reference to Plato, as a philosopher, or to Cato,

as a distinguished citizen ; but to active principles, and to existing characters. Was this the conduct, or were these the symptoms by which we distinguish a zealot ? Did it resemble that of those men who are blindly groping after an ideal system of happy government, the notions of which they choose to trace backwards to the days of the philosophers of Greece and Rome ? Surely not. If Dr Adam had been a man of this description, he could have easily found means to have retracted those opinions for which he was stigmatized. But, rather than suffer any dereliction from his first principles, he chose to undergo the hardships arising from misconstrued intentions, and from " the spurns that patient merit of the unworthy takes." His adversaries did not seem to know that the native force of his mind enabled him to stand alone on many occasions. Perhaps this disquisition is needless. How many learned men, and, so far as learning goes, how many wise men,

have not hesitated to palliate the ugliest vices of despotism ! There seems, then, to be at least some exceptions to this general rule of contagion, by which the errors of many good men have been (charitably !) explained. Nothing is so abominable as branding with republicanism every honest man who loves his country, and hates corruption, which eats into its very vitals. But the device is now grown stale. It is a very old one. For *the father of lies* is called *the accuser of the brethren* : Διαβολος, *calumniator*.

The person who offers these remarks has a clear recollection of a reprimand which he received from Dr Adam, for being apparently guilty of that very weakness for which the worthy man himself was stigmatized. This happened after the Doctor had perused a paper on the politics of the day, which had been submitted to his revision, and, in the outset of which, an allusion was made to certain of the ancient states. Where, it may be asked, is



the harm of such allusions? The best political writers have made, and make them. Must we be deprived of all the political information to be gained by a review of the Greek and Roman governments, because, forsooth, they were republics? While religious bigotry is exploded, political bigotry is in full vigour. The late illustrious Professor Millar of Glasgow uniformly illustrated, in his lectures, every principle of civil government by *analogy*; comparing the existing institutions of Europe with those of Greece and Rome in their happiest times, and shewing the relative advantages and defects of every form.\*

If Dr Adam's memory now stands unsul-

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\* A complete manuscript-copy of Mr Millar's lectures was taken, when at college, by the Rev. Dr Rennie of Kilsyth, authour of the profound and ingenious "*Essays on the Natural History of Peat-moss.*" He has made researches, and produced a book, which would do honour to the first philosophers of the present day. The writer is conscious of the suspicions which are attached to the partial eulogies of friendship, else he could at present enlarge on a character where every thing that is learned, amiable, or virtuous, abounds.

lied by the stain of political sins which he never committed, it must be attributed to the powerful, though imperceptible, operation of those moderate principles which the fury of mutual intolerance among parties had, at no distant period, almost banished from the land. He was well aware of the foul imputations which had been cast upon his motives. He frequently said to the writer of these memoirs, " I have seen the days when I had become so obnoxious, that even certain of my old pupils have passed by without speaking to me on the street. For years, I frequented no public place ; went to no public company ; and, while I secluded myself from some of the most inviting intercourses of life, I determined to wait till the flood of violence should subside. By time and perseverance, I have lived till that period has arrived, and I am proud that, though I never gave myself to any party, my acquaintances of all denominations are now alike cordial." This is a noble example, and

one which deserves the imitation of every conscientious man. Where is the honest, upright heart, that has shared the same fate, but feels, in the bitterness of grief, that such a chosen spirit is now removed from the society of men? But he is now beyond the reach of all his enemies, and above this region of woe.

When the disturbances in France were in their infancy, and when the symptoms of hostility to that nation had begun to appear in his native country, Dr Adam's anxiety prompted him to exhort some of his friends in public situations to resist the stream which at last hurried this country into a war the most bloody, the most expensive, and of the longest duration, of any that has occurred in modern times. From some of these men, his earnest and well-meant exertions produced, as has been already mentioned, a complete separation. With the whole, they had the effect of creating distrust, respecting a character, perhaps as truly spotless as any frail mortal be-

ing can attain. After the period of probation (to which allusion has been made in the Doctor's own words) had passed, these men were among the first to claim that notice which, in truth, they had already forfeited. The writer's feelings may be conceived, when he recognised several of those persons pushing forward at the Rector's funeral, and shewing their eagerness to be near the lifeless remains of their lamented friend. Such facts are creditable to all to whom they apply. But in what a forcible manner do they point to the merits of him who is no more, and what lustre do they not impart to his name !

Upon the 20th of September 1805, a general meeting of the schoolmasters in Scotland was convened at Edinburgh. For about twenty years preceding, it had been regretted by many friends to public improvement, that the instructors of youth often left, at their death, a wife and family without any settled provision. Various suggestions had been made

with a view to the institution of a public fund for contributing to the relief of the dearest relatives of a class of men, who, though they deserve every encouragement, have seldom an opportunity of procuring a share of affluence suitable to their real importance as members of the state. The object of this meeting was to deliberate upon the most efficient mode of putting these suggestions into execution ; but no regular measures were adopted, though the public attention was excited in a considerable degree. An individual, present at the meeting, afterwards threw out a hint intended for promoting the objects in view. He proposed that the co-operation and support of Dr Adam should be requested in the most particular manner ; these objects being thought highly desirable, both on account of the Doctor's prominent situation as a teacher, and his extended influence and connection. This hint was adopted without delay, and the Rector benevolently lent a willing ear to the request of

his brethren. He exerted himself among his friends in public capacities, who could assist him in facilitating the completion of the plans which had been laid down ; and he advanced, from his private funds, nearly L. 370, being the amount of expense incurred in procuring an act of Parliament. Those friends who assisted the Doctor in his laudable exertions exclusively belonged to that set of men, to whose endeavours humanity is indebted for the abolition of the slave-trade, and from whom, it is to be hoped, this country will yet derive important benefits. Among these, the Hon. Henry Erskine, Francis Horner, and William Adam, Esqrs. M. P. were most conspicuously anxious in manifesting their attention to the Rector's wishes. At a numerous meeting of schoolmasters held at Edinburgh on the 18th September 1807, thanks to these gentlemen were proposed, and carried by unanimous acclamation. It had been previously resolved, that the members should "return their warmest thanks

to Dr Adam, for the essential services which he had rendered to the schoolmasters in Scotland, by promoting the enactment of their bill, and in advancing the money for that purpose."

This bill was intituled, "An Act, for raising and securing a Fund for the relief of widows and children of Burgh and Parochial Schoolmasters in Scotland;" and includes a variety of minute regulations. These are not of immediate consequence; but it may be proper to give a brief sketch of the state and nature of the institution. The contributors are divided into five classes. The first is assessed in the annual payment of five guineas, and so on to the fifth, or lowest, which pays one guinea yearly. The sum thus raised is subject to various limitations, and is vested in trust, in the name of a cashier, chosen from among the members at the general meeting. The widows of contributors receive annuities in proportion to the payments made by the class to

which their husbands may have belonged. A widow of a contributor of the first class draws L. 25 per annum, and those of the fifth receive L. 5. Dr Adam was chosen cashier, and officiated, from the commencement of the proceedings under the act, till his death. The writer had occasion to know, from his own observation, that hardly a day passed in which the Doctor did not perform some service to the institution, or shew his anxiety, in some manner, for its welfare. He was truly the father of the measure, and he had the satisfaction to see it increase in extent and respectability. In the space of two years, the contributors were tripled. At the last general meeting, held in June 1810, the funds, after deduction of all expenses from the commencement, amounted to L. 2120, and contributions were drawn from three hundred and thirty subscribers. The numbers stood thus : In the first class 64, the second 45, the third 64, the fourth 93, and the fifth 64.



In the year 1808, an incident occurred to Dr Adam, which, though simple, and perhaps extremely unimportant in itself, may serve to point out at least one amiable feature in his character. The writer's strict intimacy with the parties entitles him to vouch for the truth of the anecdote.

A boy, at the age of sixteen, had conceived the whim of writing, at some length, on a passing event, which, as he imagined, was connected, not only with the politics of Edinburgh, but with certain general principles of some importance. This was done in November 1807. The young authour contrived, in the course of his reasoning, to pay a compliment to Dr Adam, in the form of a note; and this the present writer quotes from a copy in his possession: "A gentleman who is an honour and ornament to literature, namely, Dr Alexander Adam, Rector of the Grammar School here, lately published a geographical work, in which he says, that it was as com-

mon for the Athenians to erect statues to the memory of their great men as in honour of their gods. After enumerating many illustrious names, known to every scholar, he adds, that 'it was a great incentive to virtue.' The paper would appear to have been printed in the summer of 1808, for, about that period, the Doctor was presented with a copy. It is certain, however, that he found means to visit his panegyrist, and, from that day till his death, to distinguish the boy by every mark of friendship. What is most remarkable, he was accustomed to relate to the youth, both in the public walks and at his house, those events of his life which inculcated by example the important advantages to be derived from industry and perseverance. The other, in his turn, had recourse habitually to Dr Adam as a bosom-friend. We thus have a convincing proof, that the same person who made such a stern resistance to every thing which was illiberal or base, from whatever authority it

proceeded, could not only recognise juvenile merit, but could stoop to associate with, and publicly acknowledge his regard for the possessor. Such a pleasant temper of mind is rare at any period of life, but is peculiarly admirable in old age. It is commonly remarked, that the affections are then contracted; but he that mingles in an unconstrained manner with the young, who are entering into the world, evinces a soul of uncommon strength, and a heart expanded with the purest regard for his species.

Like the memoirs of most other men of letters, and especially those who have spent their years in the sober routine of professional duties, Dr Adam's life presents nothing which can amuse or astonish, either in the shape of incident or adventure. In 1808, he appeared at a civic dinner, given by the Magistrates of Edinburgh, in testimony of their respect for Sir Samuel Hood. The Rector, on this occasion, wore the same black coat which he used at Paris in

1771 ; and it is worthy of remark that he had never appeared in company with the Magistrates for thirty-five years. He certainly had reason to think himself unhandsomely treated, but he felt that he was above little malice, and complied with the first polite invitation which he had received for such a long period.

He was twice married, and had children by both connections. For one of his sons he felt a remarkable attachment, and indeed the boy possessed all those amiable qualities which rendered the Doctor an object of general esteem. It is much to be regretted that his domestic comforts were abridged in his declining years, and that he received from one individual, who shall be nameless, less than an ordinary portion of that attention which was always shewn to him even by strangers, and of that regard which he never failed to excite, even by those unimportant manifestations of

his benevolence which were called forth in the moments of casual intercourse.

When the aggressions of Napoleon, and the shameful cowardice and indecision which prevailed in the Escorial, had roused the Spanish people to a sense of their dangers, Dr Adam began once more to take an interest in political affairs. It was truly delightful to mark the patriotic glow that brightened his countenance, which could so well express an exalted conception, when he entered into conversation upon a subject of such interest to the human race. He thought, like many other men of similar good principles, that the time had arrived when the energies of an ancient and powerful people were to be renewed. By this desirable event, he also hoped that the character and consequence of all the oppressed countries in Europe would be raised. In short, he shewed that vigour, and the same habits of close thinking, which rendered him so conspicuous in those trying situations which

have already been explained. Under all circumstances, he saw that the beneficial consequences, which many professed to consider as necessarily attendant on the Spanish revolution, were but doubtful. He foresaw, with a prophetic eye, the hurtful effects of the errors committed in conducting the cause of the patriots, both in this country and in Spain; and it is distressing to recollect that these predictions were too fully verified. It will not be needful further to enlarge upon these points; but Dr Adam's memory derives at least some credit, when it is remembered that he never gave way to that excess of credulity which was originally visible among men in power, but which at one time threatened to assume the form of a general delusion. Such a delusion, operating upon the people of Britain, would have been pregnant with consequences which it is the duty of every good citizen to avert.

In 1808, the Doctor was requested, by se-

veral of his former pupils, to sit for his portrait. This request proceeded from a very respectable class of young men, some of whom were rising in the learned professions, and others the sons of persons of rank and fortune. The portrait was intended for exhibition in some conspicuous public edifice, in testimony of their high regard for the Rector as a public and private character. His consent was given ; and Mr Raeburn, with his accustomed felicity, has produced a likeness, in which may be observed all the qualities which any portait can be expected to possess. It is a whole-length, and the Rector appears seated, in the act of teaching. The attitude is characteristic, without the least restraint or affectation ; and the manner and features of the person represented cannot fail to convey a satisfactory idea of his mental qualities to the discerning beholder. This portrait has been recently placed in the library of the High School, and a well-executed print has been taken from it.

The only work which our authour projected, and partially executed, but which he never gave to the world, was the “ *Manuel of Latinity*.” In the preface to the Classical Biography, he thus speaks regarding the unpublished tract: “ The compiler, before resuming his larger work, proposes to publish, by way of appendix to his grammar, a short abridgement, or manuel of Latinity, for the use of learners, which is nearly ready for the press.” This resolution is dated in September 1800. In reply to inquiries after the intended publication, he writes in these terms :

“ DEAR SIR,

“ The manuel of Latinity is partly included in the small dictionary which I printed; and I have mentioned, in the preface, the reasons for which I altered my plan. I have still the manuscript in its original form; but I hardly think it worth publishing. If I live to complete the larger Dictionary, I shall, at the same time that I print it, also make



an abridgement ; and possibly, if paper and printing become cheaper, I may publish the abridgement sooner. The Geography is just now reprinting in London, some proofs of which are sent to me to be corrected, and I must very soon begin printing a new edition of the Grammar ; so that you see I shall have work enough on my hands. I ever am, with great esteem,

“ My Dear Sir,

“ Yours very truly,

(Signed) “ ALEX<sup>r</sup>. ADAM.

“ *George's Square, Wednesday Morning, 1st Feb. 1809.*”

About the middle of the same year, the Doctor finished his revisal of the new edition of the Summary of Geography and History, to which he alludes in the above letter. It was printed by Mr Andrew Strahan, printer to the King, and every sheet was regularly corrected by the authour, though at the distance of 400 miles from the press ; a circumstance which does not frequently occur in this

country.\* Though the Geography was in the fourth edition, it cost Dr Adam not a little care and attention, as his anxiety for the accuracy of every successive impression of his works was considerable. His literary avocations were afterwards confined to the large Latin Dictionary. Indeed, if we except his attendance at the High School, his researches for this work now constituted his chief labour.

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\* It may contribute to strengthen the patience of those who complain so pathetically of their "typographical pangs in Europe," if the authour, in passing, mentions the circumstances under which an accomplished and enterprising friend executed a literary undertaking of much more difficulty than any in which the subject of this memoir ever was engaged. Dr John Borthwick Gilchrist corrected the proof-sheets of his inestimable work on "*Hindoostanee Philology*" at Ghazeepoor and Benares, while the printers were doing their duty in Calcutta. The labours of this gentleman may be conceived, who, at the distance of nearly five hundred miles from the press, at length finished a book which had engaged his attention for fifteen years. While employed on it, he lost a fortune; and, at one period, the pressure of anxiety and adverse circumstances brought on a formidable disease, which had every appearance of being mortal. Performances so intricate, perplexing, and extensive, as his Grammar and Dictionary of the Hindoostanee language, have never been executed by any individual in Europe, even with every facility derived from the improved state of printing, and numberless other comparative advantages. Dr Gilchrist's own

But, while these grave employments occupied so much of his time, the various intercourses of friendship were not excluded. In this manner the Rector spent his days ; enjoying peace with himself, and receiving from every quarter the most unequivocal testimonies of his usefulness, and of the esteem in which he was held by men of all ranks. At no period of his life did he display greater vigour in discharging the duties of his class, and in su-

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language will best explain certain of his difficulties, which, though quite subordinate and insignificant in comparison of the rest, would, in this country, almost terrify an authour from having any interference with the press. " The compositors were every one more ignorant than another of the subject on which they were engaged ; any attempt, therefore, which could be made at emendation by them only plunged me in grosser errors. Each proof of four pages took two weeks to go and come, and, revises being frequently inevitable, three weeks may at least be allowed before one half-sheet could be struck off. Seven hundred pages were absolutely printed in that way. The reader, then, cannot much wonder at the protracted period of my work, situated, as I have all along been, amidst difficulties, which, however much my evil stars have been to blame, were owing to no fault of mine. One day the press would bound with the agility of an antelope, and for weeks afterwards assume almost the retrograde gait of a crab, just as an influx of cash and spirits roused or benumbed its conductors."

perintending the concerns of the High School. His own class was more fully attended than it had been at any former period. At the meeting after the recess in August 1809, he taught no less than 167 boys.

Of the Rector's character, it does not appear necessary now to make any formal estimate. Opportunities for delineating the most prominent features of his mind have already occurred in various parts of this narrative, and the writer has not omitted to avail himself of these. He has infinite pleasure in here inserting a passage from a letter which has been addressed to him by a gentleman who has lately made a most respectable figure in the House of Commons, and who is esteemed by those who know him best, for the sedateness of his manner, and the clearness of his judgement. "It gives me great pleasure to hear that you have undertaken to publish a memoir of Dr Adam, whose memory ought to receive every mark of respect that is due to

one who has devoted every hour of his life, and all the powers of his mind, to the discharge of his public duties, and the improvement of letters. I saw him only at a distance, and had no opportunity of observing more than his public character, by which, from the time when I was his pupil till his death, he attached me to him with sentiments of the greatest respect, and indeed veneration. His unshaken independence and integrity, his ardour in the cause of public liberty, his unwearied and severe application to learning, the purity of his manners, and the singleness of heart, by which all those great qualities were in his character knit together, no one could know him, even slightly, without acknowledging. I trust you will not fail to do him ample justice in all these respects." This is a heartfelt tribute, and, in coming from such a source, must be highly impressive. Seldom, indeed, has there been such a pupil and such a preceptor. The em-

phatic expressions of Horace apply equally well to the living and to the dead: "*Nil conscire sibi, nulla pallescere culpa.*" The author needs, in justice to his feelings, to add, that his ambition to possess the good opinion of the gentleman whose words have been quoted, next to his veneration for the memory of his friend, has chiefly encouraged him in the composition of this memoir.

James Adam, the Rector's favourite son, returned to England with the homeward-bound East India fleet, in the month of November 1809. For some weeks the Doctor had been extremely anxious in his inquiries after the fleet, and he appeared to anticipate his son's arrival with the fondest expectation. These expectations, however, were never to be realized; for Mr Adam's constitution had been strongly attacked by consumption, and his father had the mortification to find that he was disabled from undertaking a journey to Scotland. From Heavytree, near Exeter,

where this dutiful son had retired for the recovery of his health, he addressed a letter to his father, requesting him to lose no time in leaving Edinburgh, if he expected again to see him in life. But this affecting summons came too late; for, on Wednesday the 18th of December, while attending his class, Dr Adam was seized with an alarming indisposition which had every appearance of apoplexy, and increased so much that he was forced to leave the school, supported by his intimate and deserving friend Mr Gray. When the Doctor reached home, he went to bed, and fell into a sound sleep, which appeared to have arrested the progress of the disease, for he was afterwards able to walk about his room. He continued apparently in a convalescent state till Saturday, when he was again attacked by an alarming return of the apoplectic symptoms. Their continuation was distinctly indicated by pains in the head, and a slight stupor, till they ended in dissolution at about one o'clock

on the morning of Monday 18th December 1809. During the last days of his life, Dr Adam expressed no presentiment of death, nor did he seem to be influenced by any of those feelings of anxiety which are commonly believed to occupy the mind in our dying hours. He was much impressed with the idea of his usual avocations; and, upon the verge of existence, he fancied himself employed in putting questions to his scholars. He often expressed the most anxious wish to be permitted to walk out to the High School, and, at certain times, it was with much difficulty he was detained in his room. In these particulars there appeared the only symptoms of the effects produced upon his intellects by the apoplectic affection about the head.

His death was attributed partly to those domestic unhappinesses which have been mentioned, and, in a great measure, to extreme grief at the deplorable state of his son's health. This young gentleman, who was



third officer on board the Elphinston East Indiaman when he fell sick, would upon his next voyage have become entitled to the rank of captain. In him the Rector's only cheering hopes were centered. When he received that letter which hinted at the impending dissolution of the object of his warmest wishes, he was shocked at the extent of his affliction, and apoplexy unhinged a frame which had never been impaired by irregularities of any kind, except such as arose from anxiety and intense mental application. The news of his death operated among his numerous friends and admirers like a shock of electricity. Men of all ages and denominations were loud in lamenting an event which had bereaved them of a common benefactor. The authour, by permission from the Rev. Dr. Brown, Principal of Marischal College, Aberdeen, makes the following extract from a letter which was addressed to that gentleman by a friend :

“ *Edinburgh, 18th December 1809.*

“ An event has now occurred which has bereaved the literary world of one of its most distinguished ornaments, and me of a dear friend. I am just informed that Dr Adam expired this morning in an apoplectic fit.

“ You will, no doubt, receive this intelligence with great concern. He was entitled to the esteem of every well-principled man. He devoted a mind uncommonly powerful to pursuits in which his usefulness has been generally acknowledged. During the course of a long life, he never sought repose, but laboured nobly to attain the reputation of one of the first Latin scholars, and the most indefatigable teacher of the age. To this eminence he was elevated by the unanimous suffrage of the learned world, and it must be regretted that he was not spared to finish his Latin Dictionary ; a work to which he was devoted *con amore*. In this arduous undertaking he had proceeded so far as the middle of the letter C,

The engaging enthusiasm which animated him, when speaking or writing on any subject connected with his studies, was remarkable. His conversation made a salutary and, I hope, a lasting impression on my mind ; for I am sure it never pointed to any thing but what was worthy of the most zealous imitation. At this moment, I figure to myself the youthful warmth and vigour which always characterized his open-hearted communications. He thought for himself on the momentous topics of government and politics. His decisions were therefore stable and proper. But he was not content with nursing in secret his opinions ; he uttered them with a manly dignity, which was evidently dictated by those sublime models of conduct with which his studies had led him to become familiar. One part of his behaviour spoke volumes in his praise, when connected with the rank he latterly held. He raised himself in life by the force of his talents and industry ; and, though he had often occa-

sion to move in that sphere of society where polish is common, and where real refinement is equally rare, he never descended from the heights where intellect and learning placed him ; he never feared the face of man.

For these qualities, which so much embellish the character of a man of literature, and for the spotless tenour of his morals in all the relations of life, Dr Adam was peculiarly valuable in my estimation. His openness and candour, and the unrestrained expressions of his friendship which I received in every place and situation, made me view him with more affection than any other person to whom I was not related by the most indissoluble ties. I cannot forbear quoting, from the poem of an unfortunate authour, three stanzas, which are at present peculiarly applicable :

“ Fair, with my best ideas twin’d,  
Thine image oft will meet my mind ;  
And, while remembrance brings thee near,  
Affection sad will drop a tear.

How oft does sorrow bend the head,  
Before we dwell among the dead !

Scarce in the years of early prime,  
 I've often wept the wrecks of time.  
 What tragic tears bedew the eye !  
 What deaths we suffer ere we die !  
 Our past connections we deplore,  
 And friends of youth that are no more.\*

“ Such recollections are trying, and they thrill the tenderest chords of human nature. The irksome task which I have thus taken upon me of communicating my feelings upon this occasion is rendered more distressing, by the recollection of the circumstances under which Dr Adam and I last met. Our conversation was short, and we parted abruptly in the hurry of business. Immediately after, some things occurred which required my exertions in a certain shape that I knew would please my friend, and also form a theme for our next conversation. At one of our late casual meetings, he said, with much impressiveness, “ Let me see you soon.” I was consoling myself with the anticipation of the long

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\* Logan's Ode on the Death of a Young Lady.

evening which we should spend, when the distressing news of his death put an end to the possibility of ever again enjoying the sight of this good man !”

The *Morning Chronicle* of 23d December 1809 contains the subsequent notice. It is the most elegant and comprehensive which the writer of this memoir has seen.

“ On the 18th inst. died at Edinburgh, after a few days illness, Alexander Adam, LL. D. Rector of the High School, having filled that situation for near forty years. His long life was, to its very close, an unremitting course of labour in the service of the public ; all the leisure, which the duties of his office left him, being devoted to the composition of works for improving the methods of classical education in Scotland, but which were found to be so useful and accurate, that they have been received with approbation, and adopted in this country. To the most unwearied application he joined an enthusiasm for learning

and for the liberties of mankind, and possessed the most perfect integrity and independence of mind. The men who were educated in that school, during his time, will long remember how he inspired his boys with an attachment both to himself and to the pursuits in which he instructed them, and will always regard his memory with affection and gratitude."

It was believed for some time that Dr Adam had died intestate ; but, upon more minute investigation, it was discovered that his settlements were perfectly complete. Though he was very prudent in the management of his affairs, his fortune was not so large as might have been expected. To his latter will he added a postscript in his own hand-writing, expressing his hope that his family would feel attached to one another, and that no pecuniary consideration would produce discord. In case of any misunderstanding, he warned them never to go to law, and inserted the names of

certain friends to whom they might submit all disputes, and who, for his sake, would act as arbitrators.

His external appearance was that of a scholar who dressed neatly for his own sake, but who had never incommoded himself to comply with fashion in the cut of his coat, or in the regulation of his gait. Upon the street he often appeared in a studious attitude, and in winter always walked with his hands crossed and thrust into his sleeves. His features were regular and manly, and he was above the middle size. In his well-formed proportions, and in his firm regular pace, there appeared the marks of habitual temperance. He must have been generally attractive in his early days, and, in his old age, his manners and conversation enhanced the value and interest of every qualification. When he addressed his scholars, when he commended excellence, or when he was seated at his own fireside with a friend on whom he could re-



ly, it was delightful to be near him ; and no man who had a heart to feel could leave his company without declaring that he loved Dr Adam. A portion of that pure expression of countenance which produced such effects may be perceived in the portrait which has been already mentioned. Were the writer to consult his own remembrances, he could enlarge upon this topic ; but he has yet to learn the possibility of conveying by words adequate ideas of any person. There are so many nice combinations of the moral qualities, as they are expressed in manner and feature, that it appears to him impracticable.

Some public mark of respect to the Rector's memory was originally proposed by an enterprising and respectable individual in the profession of the law.\* The Magistrates of Edinburgh having been consulted, arrangements were made for a public funeral ; and Dr Adam's

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\* James Gibson, Esq. Writer to the Signet.

corpse was removed from his house in George Square to the High School in the evening of Thursday 28th December 1809. On Friday, at about half past one o'clock, the persons intending to join in the procession had assembled in the school-court, while the great bell of the High Church pealed a solemn tone. When every arrangement was completed, the procession moved in the following order : The boys attending the High School, arranged according to their classes, led by the respective masters, preceded the body, which was supported on men's shoulders, and covered with a rich crimson pall. These were followed by the Provost, Magistrates, and Council, in their state-dress ; the Principal and Professors of the University in their official habiliments ; and above 700 private mourners, consisting of Dr Adam's friends and former pupils. A funeral so splendid and appropriate had not been witnessed in Scotland for many years. The civic simplicity and order of the scene were

well adapted to the character and pursuits of the deceased. All the mourners appeared to be occupied with melancholy reflections, excited by the consideration that they were following the remains of a valuable member of society, who was a pattern for every thing worthy of imitation, from the spot which had been the centre of his labours for forty years. Such reflections, operating among scholars who had lost a friend and instructor, were productive of more real mourners than will probably be found amidst all the pageantry of kingly funerals for a century to come. Soldiers lined the streets, which were covered with spectators, who filled every inch of ground from which they could command a peep of the procession. Even the lamp-posts and tops of chimnies were occupied. The procession moved along Nicholson's Street, till it reached the Chapel of Ease, belonging to St Cuthbert's parish. The boys then formed into lines on each side, and received the mourners,

standing uncovered. This was a most interesting spectacle ; and it has been well observed that “ they showed, in their deportment, that the mark of respect was strongly felt, which they were paying for the last time to the venerated remains which passed before them.” At the grave, the Magistrates, with the Professors, and a number of private friends, remained till the corpse was committed to its parent earth. One feeling of deep regret seemed to pervade all those who did not attend at the funeral as a matter of course, and that feeling was expressed in a moderate and decorous manner. Surely the friends of Dr Adam had no reason to betray any violent emotion, unless they contemplated the loss which they had individually sustained. If any of us ever hope for existence or for happiness beyond this transitory life, it will be consoling for us to believe that we shall share it with him. His measure of usefulness in this world was very extensive, and he at-

tained almost every object of his virtuous ambition.



# APPENDIX.

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## NO. I.

*Ordo Scholæ Grammaticæ Edinensis ; exhibiting a View of the Course of Study prescribed for the High School of Edinburgh, in 1640.*

[This paper will be found in the Life of Ruddiman, by Mr Chalmers. Before making use of it, a few expressions, erroneous in point of fact, have been altered.]

### FIRST CLASS.

IN the first year, during the first six months, the children were to be taught the principles of grammar; in *vernaculo sermone*. They were at the same time to learn the Latin names of every thing on earth and in heaven. During the second six months, the children were daily to repeat a certain portion of grammar; and they were incidentally to be taught particular sentences, relating to life and manners.

### SECOND CLASS.

IN the second year, and during the first six months, the children were to repeat daily certain parts of grammar, but more particularly as the same are laid down by Despauter; and to translate the same into English: moreover, they were to read Cordery's Colloquies. During the second six months, the children were to be taught daily the syntax of Erasmus; and the masters were to teach, and the scholars to learn, in the Latin language.

## THIRD CLASS.

THROUGH the whole of the third year, the boys were to repeat daily a portion of etymology and syntax ; to be exercised in reading Cicero's Dialogue de Senectute ; the Comedies of Terence ; Ovid's Tristia ; Buchanan's Psalms ; and to translate Cicero's Epistles. They were to read the same *clara voce*.

## FOURTH CLASS.

IN the fourth year, the boys were to repeat daily, for the first month, what they had already learned, and to be taught Buchanan's Prosody, with Despauter's Select Rules, and Buchanan's Epigrams. During the other months, the boys were to be exercised in poetry, and in the practice of the rules of grammar ; to read Virgil, Ovid's Metamorphoses, Horace, Buchanan's Psalms, and to translate Cicero, Cæsar, and Terence. The beauties of these authors were to be explained to the scholars.

## FIFTH CLASS.

IN the fifth year, the boys were to read the whole Rhetoric of Talæus, and the greater part of the compendious Rhetoric of Cassandeus. They were to read Cicero's Orations, and the short speeches in Sallust, Virgil, and Lucan. They were to read distinctly and audibly, and to declaim.

## NO. II.

*Documents connected with the Disputes in the High School of Edinburgh, regarding the use of RUDDIMAN'S Grammar.*

THE Principal of the University of Edinburgh, with the Professors of Greek and Humanity, having been desired by their honourable patrons to report their opinion concerning the grammar which ought to be taught in the

High School of this city ; and also concerning such regulations as may be proper for promoting peace and good order in that school ; and having been at the same time furnished with copies of the acts of council relative to those subjects on former occasions, do, after mature deliberation, humbly offer the following opinion to their honourable patrons.

WITH respect to the proper grammar to be taught in the High School. As the late Mr Ruddiman's Rudiments and Grammar, being the works of a very learned, judicious, and experienced master in the Latin tongue, have been for many years, and now are, taught almost universally in the schools of this kingdom, and are at present the grammatical books used by the four ordinary masters of the High School, the said Principal and Professors think, that the use of these books ought to be continued in the said school ; but in order that the several classes that are brought forward to the rector in succession, by the said masters, may be taught grammar in an uniform manner, the Principal and Professors are of opinion, that the four masters should be appointed to meet together, and, after the most mature consultation, to select and mark out such rules, or parts of rules, in Ruddiman's Grammar as they think necessary to be taught, and uniformly to teach and apply those rules to their several classes ; and that then it should be recommended to the rector to continue the use of said rules with the scholars that attend his class. At same time, if he finds it necessary to add any other rules, or any other grammatical observations which he may deem useful, particularly in connecting the English with the Latin grammar, that he may do this from the grammar published by himself ; and they have no doubt that his own discretion and solicitude for the improvement of his scholars will lead him to avoid loading their memories with the repetition of new rules of the same import with those



which they have already learned. As to the discipline of the school, the said Principal and Professors think, that it would be of great benefit to the scholars, if the public hall were commodiously fitted up, so as to give all the classes, with their masters, an opportunity to assemble every morning for prayers, as formerly was the practice, previous to the building of the new school-house, and also in the forenoon of every Saturday, for public examinations, and public repetitions of select passages from the poets, historians, and orators, and for such parts of discipline as the rector and masters may find it proper to exercise there, for the general good order of the school. And, lastly, for information respecting the relative duties of the rector and masters, the said Principal and Professors beg leave to refer their honourable patrons to what is contained in those particular points in the act of council dated 8th February 1710, which the said Principal and Professors find to express such injunctions as entirely correspond with their own sentiments on those subjects. Given under our hands, and dated 15th October 1785.

### NO. III.

*Unto the Right Honourable the Lord Provost and Magistrates, &c. of Edinburgh, the Representation of the MASTERS of the HIGH SCHOOL of EDINBURGH.*

THE masters having met, at the desire of the honourable the magistrates and town council, to consider a report transmitted to them from a very respectable committee of the university, relative to the Latin grammar most useful for instructing their pupils in the principles of that language, unanimously resolved to represent, and hereby do humbly represent, to their honourable patrons, 1st, That the rudiments of the Latin tongue, published by the learned and judicious Thomas Ruddiman, is the best book they have yet seen for teaching children the first principles of

Latin. 2d, That the Latin grammar, published by the same authour, is in their opinion the best system of Latin grammar that has hitherto been taught in Scotland. 3d, That many sensible men have doubted, whether the rudiments, or first principles of Latin, ought to be taught in Latin or in the mother tongue, or in both ; but that to boys, who have learned the first principles, the other grammatical rules and observations ought to be communicated in Latin, is a point about which hardly any doubt has been entertained. 4th, That although the language of grammar must differ from the language of the historian, the poet, and the orator, yet it is still the Latin language ; and boys, while they learn Latin grammar, learn the Latin language at the same time. 5th, That a person who has acquired the first principles of French or Italian will learn either of these languages much sooner if he lives in France or Italy, than if he continues in his native country ; and the fewer of his own countrymen he converses with, he will learn these or any foreign language the sooner. 6th, That when once a boy has learned the first principles of Latin, the grammar in Latin ought to be put into his hands ; the Latin rules ought to be committed to memory ; and the illustrations of these rules by questions, answers, and examples, ought to be as much as possible in Latin ; for this, in some sort, resembles an emigration to ancient Rome, where business of every kind is transacted in the (Latin) language of that country. 7th, That it is impossible for them to mark out the rules of Mr Buddiman's Grammar, which they will certainly and uniformly teach, during the course of four years, in their respective classes, for that must depend, in a great measure, on the age and capacity of their pupils ; but they consider the whole system as necessary to be read and understood ; and the more of the rules that can be committed to memory, and retained by frequent repetition, the better. 8th, That if the rector of the school take up the same grammar where

they leave it, and continue the boys in the same train of repetitions, and faithful application of rules, and if the professor of humanity in the university succeed the rector of the school in the same exercises, this unity of plan and of execution, in their opinion, must promote the knowledge of the Latin language more than any other method known to them. 9th, That they would look upon it as a great advantage, if only one Latin grammar was taught through the whole kingdom; and that the grammar ought to be the book recommended by the experience of the greatest number of the most judicious teachers; for this would tend to unite schools and colleges, to direct the views of masters and scholars to one object, and connect them more closely with the republic of letters in Europe. 10th, That the great schools in England, which have maintained their characters for ages, and educated many scholars of the first eminence, have for centuries persisted, and still do persist, in teaching Latin grammar in the Latin language, and in verse rules, for the sake of memory. 11th, That Mr Ruddiman's grammatical works introduced themselves into all the most considerable schools of this country by their intrinsic merit alone, by which they still maintain their ground, and probably will do so for ages to come; and many teachers and scholars of character, who have already learned some other system of grammar, convinced of the superior excellence of this, applied themselves to the study of the Latin language with much satisfaction and improvement. 12th, That if two Latin grammars in one country seem hurtful, two in one seminary must seem much more hurtful, and naturally tend to produce discontents and animosities between teachers, confusion, perplexity, and ignorance among scholars; and, among boys of less discernment, they may produce a disgust at manly hardiness and useful labour, and perhaps at last a settled contempt of all grammatical and literary researches. 13th, That they are persuaded their success in teaching depends on their faith-

ful and diligent prosecution of the plan above recommended; and are fully convinced their honourable patrons will never require them to give their countenance to mutilating, abridging, altering, or corrupting Mr Ruddiman's Grammar in any way whatever. 14<sup>th</sup>, That they have carefully avoided all critical strictures upon the comparative merit of authors, nor would they be thought to depreciate the well-meant industry of any man; they only beg leave to hint, that so long as their labours are so acceptable to the public, and their classes so well attended, the rector never can suffer by following the same plan of teaching with them. 15<sup>th</sup>, That the plan of school discipline, so judiciously marked out by the act of council 1710, they heartily approve, provided they could see the least probability of its being carried into execution with temper, prudence, and cordiality. The Masters of the High School cannot conclude this representation, without returning their warmest and most sincere thanks to their honourable patrons, by whose spirited and generous aid, at the head of an approving and liberal community, they are provided with the best teaching apartments in Britain, and by whose unremitted exertions this city is beautified, extended, and improved in every quarter, and strangers are encouraged to settle here, for the education of their children. At the same time, they are happy in assuring the magistrates and council, that they will continue to employ their best endeavours in promoting the improvement of the youth committed to their care, which they consider as the most suitable return they can make to their honourable patrons and benefactors.

7<sup>th</sup> November 1785.—Signed by the four masters.

JAS. FRENCH.

LUKE FRASER.

W.M. CRUICKSHANK.

WILLIAM NICOLL.

## NO. IV.

*Act of Council ; from the Records of the City of  
Edinburgh.**At Edinburgh, the 29th of November 1786.*

WHICH day, the right honourable the Lord Provost, the Magistrates, and Council of the city of Edinburgh, being assembled—Read letter from Dr Adam, Rector of the High School, relative to his teaching his scholars by Ruddiman's Rudiments and Grammar; which being considered, the Council, as patrons of the High School, ordered and directed the rector, and other masters of the High School, to teach and instruct their scholars by Ruddiman's Rudiments and Grammar; and prohibited and discharged any other rudiments or grammar to be taught or made use of by the rector, or other masters, in any of the classes of the said school; with certification to those who shall disobey or counteract this injunction, that they will do so at their peril, and incur the displeasure of their patrons. Ordered extracts to be sent to the rector, and each of the other masters, without abiding a reading in council.

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AFTER the writer of this memoir had received from the Rev. Mr Stephen an extract from the parish-register of Rafford relative to Dr Adam's baptism, he applied to that gentleman for any anecdotes of the Rector's early life which might still be remembered in the place of his nativity. No person would, in all probability, perceive the dawn of future eminence in Mr Adam's schoolboy exploits. It is not there-

fore to be expected that his few surviving contemporaries would commit to memory any of those unimportant circumstances which were likely to occur between fifty and sixty years ago. By these reasons, the writer was induced to go on in his narrative, after having waited for a reply to his inquiries. Unavoidable occurrences have prevented Mr Stephen from making any communication until the early part of this tract was printed. An extract from his letter is subjoined; and it has been thought proper, as the best authority for some shades of difference with regard to matter of fact.

“ I have been collecting all the information which the few surviving contemporaries of Dr Adam’s youth could furnish. His father, John Adam, farmer in Laurencetoun, had a pretty numerous family of children, on all of whom he bestowed a suitable education. Alexander, who was among the youngest, particularly discovered an early propensity for literary pursuits. Accordingly, as soon as he could travel the distance, he was sent to the parochial school of Ralford, where his industry as a scholar, (which was unremitting and indefatigable) accompanied by a regular and obliging deportment, recommended him very highly to the confidence and favour of his teacher. In a few years, his proficiency in classical knowledge was deemed so respectable, as to warrant the propriety of trying his chance at the annual competition for bursaries in the university of Aberdeen. In this attempt, however, I have to observe, with reluctance, that our deserving tyro proved unsuccessful. Disappointed in his laudable views, he returned home to his friends; and, aware that, without some adventitious aid, they were not in circumstances to defray the expence of his education at college, and being averse to engage in agricultural employments, he felt much dejected, and at a loss to determine in what manner he should best conduct his future career. While in this dilemma, his teacher, (Mr George Fiddes,)

hearing that his favourite pupil had taken his disappointment so deeply to heart, sent for him, and gave him every possible encouragement to prosecute his studies. As an inducement to this, he left Mr Adam in charge of his school for the winter session of 1756-7, while he fulfilled an engagement which he had made to superintend the studies of a young gentleman at the university. Soon after this, he set his mind on going to Edinburgh, with a view to commence private teacher; and, being recommended by some friends in this country to the patronage of his relation, the late Rev. Mr Watson of Canongate, he proceeded to the metropolis. It is only necessary for me further to observe, that Dr Adam's youth seems to have been marked by no very prominent or striking, but by every consistent and becoming feature that could adorn his character, or enhance his merit.

“Rafford-manse, 16th July 1810.”

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THE following parts of an obituary written by one of Dr Adam's earliest pupils, and inserted in various newspapers, ought to be preserved. Such an eulogium is valuable, because it comes from one who, during forty years, had every opportunity for becoming intimate with the Rector. While reflections are every day cast upon human nature, it is pleasing to observe the undeniable superiority of rectitude and consistency. The day has at length arrived, when the rancour of political prejudice is at least so far subdued, that a man can venture to acknowledge the merits of a deceased friend, though he was at one time opposed to those principles which his friend held dear.

“Dr Adam was no common character. Strongly impressed with the importance of his public duties, the ambi-

tion of fulfilling them in the most superior manner became his ruling passion. The whole powers of his mind were dedicated with unremitting exertion to this favourite pursuit, and the labours of a most laborious life devoted to its attainment.

“ After the most animated activity, during the hours of teaching, to render his pupils good scholars, and inspire them with the knowledge and admiration of Greek and Roman excellence, the remainder of his time was rigidly devoted to the preparation of works of great labour, which appeared to him wanting for facilitating the achievements of the youth, and exciting a relish for the study of letters. And though very susceptible of pleasure from the society of friends, and though the fatigue of great exertions required from him, as from other men, some interval of repose; the former was ever considered as an indulgence which it became him to sacrifice, and the latter as a want which was to be abridged as much as nature would permit. In short, he had imbibed the principles and fervour of the ancients, whom he studied; and a Stoic as to all personal indulgence, he was an enthusiast as to the importance of his undertakings, and a zealot for their accomplishment. In this way, by the concentration and perseverance of his efforts, he was able to produce works of first-rate utility and merit, and which, though neither distinguished by much originality of thought, nor refined by the nicer touches of discriminating taste, afford a lesson and an example to mankind what may be achieved by resolution and well-directed industry. The progress he had made in the preparation of a Latin dictionary, which he had designed to form the consummation of his labours, and the depository of the knowledge of Latin which the indefatigable study of fifty years had conferred, suggests an additional and abundant source of regret that the intelligent public must experience from the loss of this valuable man.



“ To his pupils, however, and his friends, and the latter character belonged to all the worthy among the former, that loss will be felt under much more interesting aspects, His kindness, his humanity, his candour, his impartial justice, his warm applause of virtue and merit, his honest indignation at meanness and vice, and the deep and paramount interest he displayed for their improvement, endeared him for life to his scholars. And those persons who knew more particularly his private worth, his zealous rectitude, the steadiness of his attachments, and a liberality even to munificence on proper occasions, though, by habit and principle, averse to all wasteful expence, will cherish his memory, as intimately allied with their most pleasing, virtuous, and approved-of recollections.”

SINCE the foregoing parts of this appendix have been printed, the writer of this memoir has been indebted to the kindness of Dr Robert Anderson\* for the perusal of several letters addressed by Dr Adam to the Earl of Buchan. From them it appears, that an extension of the beneficial practice of exciting emulation among the boys attending the High School, by conspicuous notice and rewards, was suggested by that public-spirited nobleman. The following note was written after his Lordship had paid a visit to the Rector's class :

“ Mr\* Adam's respectful compliments to Lord Buchan. He does not now exactly recollect the very words he made

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\* This gentleman, so estimable for his social qualities, is well known as the authour of “ *Lives of the British Poets.*” His eminent services performed for Scottish literature, and his active benevolence to Scottish authours, entitle him to the lasting gratitude of the British nation. A writer, who is not disposed to flatter, describes him as one “ to whom our national literature is more indebted than to the collective body of Scottish nobility.”

† From this designation, it would seem that the Rector had not attained the degree of LL.D. in 1782. The authour states, upon authority derived from Dr Adam's son, that the diploma was dated in 1780.

use of in answer to the very flattering address of his Lordship; but believes they were to the following purpose: *'Gratias tibi quam maximas agimus, vir nobilissime et ornativissime, quod nos honore tanto afficere dignatus sis. Laudibus tuis incitati in bonis literis et utili doctrina, majores usque progressus facere summa ope nitentur. Honos enim alit artes, omnesque gloriæ stimulis decimur.*

*" St Patrick's Street, Feb. 27. 1782."*

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**" MY LORD,**

" I had the honour to receive your Lordship's favour of the 24th current. I am very sensible of the good effects of your visit to my class in February 1782, and have often wished that such visits were more frequently made by public appointment. I return your Lordship many thanks for your obliging attention with respect to my class. It is an additional proof of your Lordship's zeal for the improvement of youth, and, in consequence, for the good of your country. Such an institution as your Lordship proposes, I am persuaded, might be productive of very beneficial consequences. But there are certain circumstances I should wish to have an opportunity of communicating to your Lordship in conversation, before I mentioned it publicly. I should not chuse myself to determine the preference with respect to merit. The truth is, it often happens that I cannot fix on any one individual as the most deserving. This I should wish to be determined by your Lordship, or some other persons by your appointment, after a full examination of the boys in the different branches of education in which they are engaged; and that I should be no farther concerned than to give a fair account of the behaviour of those boys who should acquit themselves best. I

can think of no other method of determining such a matter without giving offence, or that would be so beneficial. I think, too, such a visit would do better at some other time than at a general examination.

“ I am, with great respect,

“ My Lord,

“ Your Lordship’s most obedient

“ and very humble servant,

“ ALEX<sup>r</sup>. ADAM.

“ Edinburgh, 27th June 1795.”

THE END.

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EDINBURGH :

D. SCHAW and Son, Printers.

#### CORRECTIONS.

P. 23. for *Heriot's* read *Watson's*.

P. 39. L. 12. from the top, the word *contemporary* should have no emphasis. It is to be hoped that the liberal and candid reader will put the most lenient construction on those errors or omissions which he may detect. The writer avows, though not without regret, that they are attributable more to necessity than negligence.

(2)  
*Thomas Palmer Esq.*  
*With the affectionate regards of*  
*The Author*  
© **MEMOIRS**  
P

OF

**WILLIAM STEVENS, Esq.**

---

HE, WHO DESIRES THAT THE TABLE OF HIS LIFE MAY BE FAIR, WILL BE CAREFUL TO PROPOSE TO HIMSELF THE BEST EXAMPLES; AND WILL NEVER BE CONTENT, TILL HE EQUALS OR EXCELS THEM.

*Owen Felltham.*

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**1812.**



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The Reader is requested to correct the following *Errata*,  
viz.—

Page 78, line 14, for *party quarrel* read *party quarrelle*.

101, .... 1, for *Mr. Calverby* read *Mr. Calverley*.

135, .... 12, for *four* read *three*, and dele comma after Abernethy.

136; .... 20, for *four* read *three*.

# MEMOIRS

OF

## WILLIAM STEVENS, ESQ.

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**ALTHOUGH** it is to the Author a source of the purest and most unmixed pleasure, to be required to give some account of his departed friend, the subject of this Memoir; yet he should have been happy, as well for the sake of those, into whose hands this tribute of affection may fall, as that more ample justice might have been done to the character of the excellent man, whose life is about to be recorded, that some other person, whose avocations are not so pressing and laborious as those of the writer, had undertaken the task. But having, in the moment of his unexpected death, written a hasty sketch of his character in the Gentleman's Magazine for Feb. 1807, none of Mr. Stevens's numerous friends would afterwards take out of the Author's hands a work, which they were pleased to think was thus appropriated



to him. The labour is therefore cheerfully undertaken, and if in performing it, the writer can come up to his own ideas of the important uses to be derived to society from the close contemplation of such a character, he is sensible that he shall discharge a very essential duty to the Christian world ; and he knows assuredly, that, in such a deep consideration of it, he shall greatly improve himself. He is however aware, that he has not to entertain the reader with the life of a man, filling a distinguished station in the Senate, or in the councils of his Sovereign ; of one gloriously fighting his country's battles ; of great eminence at the bar ; or celebrated in the pulpit as an eloquent divine. He was indeed none of these ; but yet he was one of the most excellent of men, and therefore it has been deemed advisable to communicate to the world some of the passages of his life. Being convinced that actions, which obtain a great share of worldly applause, are not always most deserving of praise ; and that such a Christian, as is here truly described, is in reality a character most important to be held up to universal admiration, it has been thought that a Memoir of Mr. Stevens was well worthy of public attention. It is indeed impossible for any man to deny, the delight and pleasure he has derived from the perusal of the lives of men, who have gained immortal glory to themselves, who

have saved their country by their valour, adorned its councils by their wisdom, or captivated Senates by their eloquence and learning. When biography is employed, in recording the lives of such men, delightful as the study is, still its utility, by way of example, is chiefly felt by those who are to fill the same walks of life, as those illustrious persons trod before them. But it is of inestimable benefit to all mankind to know by actual facts, that a life of cheerful piety and purity, of temperance and humility, being that which all ought to imitate, is that to which all may attain. The writer therefore agrees with Dr. Johnson, "that there has rarely passed a life of which a judicious and faithful narrative would not be useful:" and he is also of opinion, that the private lives of some persons, such as Mr. Stevens was, belong, in a manner, to posterity for instruction and example. The fault of biography, in general, is, that it is not sufficiently minute: for instance, we find it recorded that the person whose life is written, attained to excellence; but it is seldom pointed out by what means, by what previous preparation, by what course of study, by what exertions of time, of thought, of talents, or by the exercise of what virtues, such height of excellence was attained.

One view, therefore, which the Author has in submitting this sketch of the life of Mr. Stevens to

the world is to prove, and particularly to the young, how much every man has it in his power, even under very discouraging circumstances, by diligence, fidelity, and attention, to advance himself, not only in worldly prosperity, but in learning and wisdom, in purity of life, and in moral and religious knowledge. He wishes also to convince mankind, by the lustre of the bright example here held out to them, that a life of the strictest piety and devotion to God, and of the warmest and most extensive benevolence to our fellow men, is strictly compatible with the utmost cheerfulness of disposition, with all rational pleasures, and with all the gaiety, which young persons naturally feel: but of whom many are deterred from the pursuits of piety and goodness, because they have been *falsely* taught that a life of virtue is not consistent with cheerfulness, and that the pursuits of religion are gloomy and enthusiastic. It is said by a learned writer, “ that a good God, and a good conscience, and the “ consciousness of being at peace with both, furnish a perpetual feast, and that it well becomes a “ wise man to be merry at it.”\* In no man was this truth more fully exemplified than in the subject of the following Memoir, whose uniform and habitual cheerfulness, whose lively but inoffensive

\* Bennet's Sacred Oratory.

wit, made the young and the gay delight in his society to the last week of his life; because his whole life and conversation proved that *in him* true and undefiled religion, undebased by superstition on the one hand, or fanaticism on the other, had had her perfect work.

From the perusal of this Memoir also, it will be learnt that this just, this excellent man, was so far from being puffed up with his own merits, or feeling any of those inward experiences or assurances, to which some enthusiasts pretend, that the whole tenor of his life will fully establish this truth, how humbly at all times he walked with his God: and that, although he had the fullest reliance upon the merits of his Saviour, still the fate of the unprofitable servant begot the strongest apprehensions, even in his rightly constituted mind. Whatever enthusiasts may boast, or fanatics dare to express, the great and good Dr. Horne, Bishop of Norwich, is a more sure and safe guide for us to follow upon this subject, a subject most interesting to all mankind: "the indolent man," says that great prelate, "who is without apprehensions as to the close of life, has never yet considered the subject, as he ought. For one person, who fears death too much, there are a thousand who do not fear it enough, nor have thought in earnest about it." That the Bishop's excellent cousin, Mr. Stevens, did

think of it in the manner in which Dr. Horne conceives every true Christian ought, is apparent from a letter now lying before me, written by him to a lady, who had been his constant correspondent above thirty years, about five weeks before his death.

“ As for your having been overwhelmed with the  
“ fears of death, it could not be on your own account, but for the sake of others. The love of  
“ life is natural, and I hope the fear of death not  
“ sinful: for if it is, I am in a woeful condition. I  
“ am haunted with it night and day, and though I  
“ have no comfort now in life, the approach of  
“ death appals me. I experience daily the kindness and attention of friends, and have to lament,  
“ which I unceasingly do, how unworthy I am of  
“ them.”

None but the enthusiast, who glories in self-righteousness, will condemn these feelings; for every Christian knows, that to ensure to himself the blessings of Heaven, his repentance ought to be sincere, his faith steadfast, and his charity fervent; and he knows and feels, that till the last moment of life, while clogged with human infirmity, the exercise of these virtues requires constant exertion on the part of man, continual supplies of assistance from above.

**WILLIAM STEVENS** was born in the parish of St. Saviour's, Southwark, on the second day of March, in the year 1732. His father was a tradesman, residing in that parish, and certainly much inferior in station to the mother of Mr. Stevens, who was the sister of the Rev. Samuel Horne, Rector of Otham, near Maidstone, in the county of Kent, and aunt of the amiable, pious, and exemplary Dr. George Horne, afterwards Lord Bishop of Norwich. The father of Mr. Stevens died when he and a sister, the only issue of the marriage, were infants: and the loss of a father, which, generally speaking, is the greatest earthly misfortune that can happen to a child, probably laid the foundation of that intimacy between the two cousins, Dr. Horne and Mr. Stevens, which led to the most beneficial consequences in their future lives. For after the death of her husband, Mrs. Stevens removed with her children to Maidstone, in order to be near her brother's family. Nearly of the same age, Mr. Stevens not being quite a year and a half younger than his cousin, George Horne, they passed their early years at the same school, at Maidstone, under the Rev. Deodatus Bye, a gentleman reported to have been of good principles, and well learned in Latin, Greek, and Hebrew, and there formed that strong attachment, which probably arose from a congeniality of temper and disposition, which ever

afterwards distinguished them, and which led to the same studies, though the walk of life, in which these eminent persons moved, was so extremely different. In Mr. Jones's *Life of Bishop Horne*, it is related of Mr. Stevens, though his name be not mentioned, that Mr. Bye had said, that William Stevens never did any thing which he wished him not to have done. When the lad was told of this, he honestly observed upon it, that he had done many things which his *master never heard of*. This is a proof at once of the early report of Mr. Stevens's good character, from those who were competent to make it; and of his integrity and archness, qualities which never forsook him. What attention he paid to his studies, or what his proficiency was at school, I am not able distinctly to relate: but from the anecdote I have just mentioned, I think it may fairly be inferred, that his attainments for his age were perfectly satisfactory to his master. When he was little more than fifteen, George Horne was sent to University College, Oxford, to prepare himself for entering into holy orders in that church, which he afterwards so faithfully served by his matchless writings, and adorned by his exemplary life: and Mr. Stevens was at the same period, being only fourteen, namely, in August, 1746, placed out as an apprentice with Mr. Hookham, No. 68, Old Broad-street, (in which house, from

that time forth, he lived and died) an eminent wholesale hosier, and a most respectable man. Here it would naturally be thought, that separated in situation, from his excellent cousin, and having so few things in common, their minds would naturally be estranged from each other. But the fact was quite otherwise; for the congeniality of their sentiments and opinions induced them to keep up a constant correspondence. Mr. Horne informed his friend of the studies in which he was engaged; and Mr. Stevens spent all his *leisure* time in the acquisition, by his own labour and industry, of those stores, which his relation, the academician, was amassing under better auspices, and with the fruits of which he afterwards enriched the Christian world. By such means, Mr. Stevens acquired, as is well known to the writer of this account, and to many others now living, not only an intimate acquaintance with the French language, but also attained to a considerable knowledge of Latin, Greek, and Hebrew literature: and became one of the profoundest theologians of his time. Of the rapidity with which he acquired a knowledge of languages, I have the proof under his own hand; for in a letter to a young friend then at Oxford, now a barrister, dated Feb. 1789, he says, "It is some time ago since I learnt French, about forty years," (this carries us back to the year 1749, when Mr.



Stevens was only seventeen, and an apprentice to Mr. Hookham) “and I remember it was on the same terms you are to pay; so *that* article of expense is not risen in proportion to many others. The master attended me for one twelve month, three days in the week, an hour each time, which was all the instruction I had from him.” I have said that Mr. Stevens only employed his *leisure* hours in these pursuits; and in the attainment of all this knowledge. I repeat the assertion for the benefit of the rising generation; for the fact is so, however improbable and strange it may appear to the indolent and slothful; whose sole employment in the period of youth is to *kill time*, as they call it, by literally doing nothing: or by doing what is worse than nothing, indulging in criminal pleasures, which destroy and ruin the constitution both of body and mind. But so did not the excellent person, whose life we are now recording, spend his youth and strength: for from his earliest years he was, what he continued during his long life to be, an example of the strictest purity of life and sobriety of manners, patient industry and attention to business, and of incorruptible integrity. That his studies, and the pursuits of his favourite subjects, literature and theology, did not abate any part of the due attention he felt himself bound to pay to his master’s business, is best proved by that

master's conduct ; for his apprenticeship expired in 1753, and Mr. Hookham continued him for twelve months in his employ as an assistant ; and the next year, 1754, when he was only twenty-two years of age, rewarded his fidelity, and his upright conduct, by giving him a share of his business, and constituting him a partner.

Soon after this most advantageous change in his worldly circumstances had taken place, it appears that the constant attention paid by him to the immediate duties of his station, and his laborious studies, overpowered his health ; for I have heard him frequently state, that his friends dreaded his falling into a decline. Accordingly we find that he was advised to go to Bristol Hot Wells, where he put himself under the care of Dr. Randolph, a very eminent physician, uncle to the present Bishop of London, and father of the Rev. Dr. Francis Randolph, of Bath, and of Mrs. Gunning, the lady of the Rev. Dr. Gunning, of Farnborough, near Bath. I mention these persons more particularly, because the acquaintance thus commenced with Dr. Randolph, as the able physician, notwithstanding the disparity of years, grew up into a sincere and deep rooted friendship, which only ceased upon the death of the latter. Their opinions were similar, and the Doctor, though much engaged in the exercise of his very honourable

profession, was reckoned a deep and learned scholar and divine, a character which his young patient was no less desirous of attaining, and which he afterwards lived to attain. Dr. Randolph died in the year 1765; but Mr. Stevens appears to have transferred all the affectionate friendship he entertained for the father to the son, Dr. Francis Randolph, and to his daughter, Mrs. Gunning, in the house of which most amiable woman he spent a great part of many of the latter summers of his life.

That Mr. Stevens was early tinctured with the deepest convictions of religion; and that it formed the consolation of his life in the very precarious state of health, under which he was then labouring, appears from the following letter written from Bristol to a young friend, who appears to have even then profited by his instructions and example.

The letter is dated the 31st August, 1756, from Bristol Hot Wells.

“ I thank you for sending a letter to my tenant :  
“ you did not forget to urge him to see the work  
“ was well done. I hope it will please my heavenly landlord likewise thoroughly to repair this  
“ poor ruinous clay cottage of mine, that I may live  
“ snug and comfortable: or if it is his good pleasure  
“ to pull it down to the ground, that he will raise

“ me up a building of more durable materials,  
“ which shall not decay by time, but last for ever.  
“ Though the present building, notwithstanding it  
“ seems weak and crazy, may (in the opinion of the  
“ workman, who has surveyed it, one *Randolph*)  
“ stand many years, there being no apparent  
“ danger at present of its falling; what a windy  
“ night or a hard rain might do, one cannot say:  
“ to be sure a house out of repair is sooner blown  
“ down than one that is tight and whole. In short  
“ I cannot be more particular about myself than  
“ that I am much the same upon the whole; and  
“ whether I shall get the better of my disorder is  
“ quite uncertain: but the Doctor does not appre-  
“ hend *any danger*, as the phrase is. I wish, my  
“ dear friend, I was as able to comply with one  
“ part of your request as the other; *and had it in*  
“ *my power to afford you instruction and comfort*,  
“ as well as to write to you by the first post. If I  
“ have been any way instrumental to your good I  
“ thank God for it: and by the *weakness* of the  
“ *means is his strength made perfect*. To him  
“ be all the glory! for what am I? a worm, and  
“ no man. Of this truth I am more and more  
“ convinced every day. You need not desire me to  
“ excuse your faults: I see too many in myself to  
“ be severe on others. Besides, the honesty of  
“ your confession would be a sufficient cover for

“ all other defects. Give my best respects to Mr.  
“ Hookham ; and as the prayers of the righteous  
“ man (one made righteous) availeth much, let  
“ me have yours for God’s blessing on the means  
“ used for my recovery ; that he may give me  
“ patience under my sufferings, and a happy issue  
“ out of all my afflictions, for Christ’s sake.

“ I am, &c.”

It is quite apparent from this letter, that this excellent youth had already begun, both by precept and example, to allure other young men into those paths, from having walked in which he was himself deriving comfort and consolation, in those trying hours of sickness, which left it doubtful whether his then flattering prospects of worldly prosperity might not close in immature death. It pleased God, however, to order otherwise ; and this his faithful servant was ordained to continue to be a burning and shining light to all, who had the happiness of coming within his sphere, to a ripe old age. His life was spared ; and his pious sentiments and constant resignation to the will of God were now become the governing principle of his conduct : and what he had thus learnt himself, he endeavoured to teach and to impress upon others. I have already said, that Dr. Randolph, the physician, died in 1765, and soon after his

death Mr. Stevens wrote the following letter to his widow.

*“ 5th March, 1765.*

**“ DEAR MADAM,**

**“ Knowing my own inability to afford you  
“ any comfort in your affliction for the loss of the  
“ best of husbands, I declined writing to you on  
“ the melancholy subject, lest I should only in-  
“ crease your sorrow : for indeed I was too sensi-  
“ bly affected myself, in being deprived of so good  
“ a friend to be able to speak comfort to others,  
“ and had myself need of a comforter. But I  
“ trust it has pleased the Father of Mercies so to  
“ comfort you in your tribulation, that you are  
“ now reconciled in some degree to the parting for  
“ a season, in hopes of again meeting to part no  
“ more for ever ; and are disposed to consider  
“ my dear friend's gain more than your own loss.  
“ We are exhorted not to sorrow for them that  
“ are asleep, as those which have no hope : mourn  
“ we may for our friends departed : but our  
“ mourning must be as becometh Christians, not  
“ hopeless ; for if we believe that Jesus died and  
“ rose again, even so them also which sleep in  
“ Jesus, will God bring with him, when we likewise  
“ shall be caught up to meet the Lord in the air,  
“ and so with them shall ever be with the Lord.**

“ ‘ Wherefore,’ says the Apostle, ‘ comfort one another with these words ;’ and comfortable words they are indeed. Nature suggests that our friend is dead, and we shall behold him no more in the land of the living : but faith assures us, he is not dead but sleepeth ; and we know, if he sleep, he shall do well, he will wake again to health and joy in a better life, when all tears shall be wiped away from all eyes ; and we may be refreshed with his company, without danger of separation any more. Such consolation does this Scripture afford us : and if we are not too selfish in our affections, we may be further comforted by considering, that though we for the present are losers, yet he whose absence we lament is infinitely the gainer ; and it is no small satisfaction to think that those whom we love are happy. ‘ Blessed are the dead that die in the Lord,’ saith the Spirit ; ‘ for they rest from their labours.’ And well might he, whom we deplore, take up the words of the Apostle, and say, ‘ *to me to die is gain ;*’ for like our blessed Lord, in whose steps he trod, he was a man of sorrows, and acquainted with grief ; he drank deep of that cup of affliction, which is more or less the lot of us all : but now has exchanged a life of labour and sorrow for a state of peace and rest. As it behoved the master, so did it the

“disciple, through suffering, to enter into glory.  
“And whilst our hearts are troubled, methinks I  
“hear him addressing us in the words of Christ to  
“the disciples, when they were sorrowful, that he  
“was going to leave them: ‘if ye loved me, ye  
“would rejoice;’ then let us not repine that he  
“is now numbered among the children of God,  
“and that his lot is among the saints; but let us  
“rather endeavour that our afflictions may have  
“the intended effect, weaning our hearts from the  
“world, and fixing them upon God, who can  
“abundantly supply all our deficiencies, and has  
“promised *never to leave us nor forsake us, if we*  
“*will put our trust in him.* I doubt not, dear  
“Madam, that you have with thankfulness ex-  
“perienced, and do every day acknowledge, that  
“God in Christ is to you, instead of a father,  
“husband, brother, friend: and it is my earnest  
“prayer that his comforts may abound in you  
“more and more. I am of very little use in life;  
“but if it is in my power to render you any ser-  
“vice, no one will do it more cheerfully, and you  
“may freely command

“Your affectionate friend.”

It is impossible to conceive any letter written upon such a subject, full of more genuine pathos, and of the best arguments for consolation to the



afflicted, with a ready application of the best texts of Scripture to such an occasion. How highly too is our admiration necessarily raised, when this letter is known to be the production of a young layman of thirty-three, and that layman a tradesman, whose general employment was so uncongenial to studies calculated to produce a letter of this nature, so full of Christian consolation to the afflicted lady to whom it was addressed. But having shewn that, from his earliest youth, his mind was deeply impressed with pure and unaffected feelings of devotion, undebased by gloom or fanaticism, I proceed to shew by a letter from Mr. Stevens to the daughter of Mrs. Randolph, that he was at the same time full of vivacity and playfulness. It seems he had been commissioned by the young lady to buy a share of a lottery ticket, and he thus gives an account how he had executed his commission.

“ 6th Nov. 1753.

“ I have been particularly careful to execute  
 “ your commands, and herewith you receive, *all*  
 “ *one as it were*, a draft upon my banker for  
 “ £10,000; the damage, as we say, is £3 8s.  
 “ and it is hardly to be expected but it will be £3 8s.  
 “ *damage*; for this *lottery*, like *Ben Jonson's*  
 “ *alchymyst*, with a promise of increasimg the sum,  
 “ *annihilates* the whole. However, I wish you all

“ success ; and as your *gold* is now converted to  
“ *paper*, I wish you may meet with that *philoso-*  
“ *pher's stone*, that shall again *transmute* the  
“ *paper to gold*. This is an excessive bad lottery,  
“ and a man need have *great interest* with the  
“ *Commissioners* to get a prize ; for you know  
“ there are eleven blanks to a prize : but if for  
“ three or four pounds one could come to any  
“ *degree of certainty*, as to the £10,000, I should  
“ be tempted to have a ticket myself ; else I can-  
“ not afford it.”

Mr. Stevens, after this, continued to pursue his business with his usual activity for many years, with little alteration as to the circumstances of it. When Mr. Hookham died, his nephew, Mr. Paterson, succeeded, with whom, and Mr. Watlington, Mr. Stevens continued to conduct the business, as chief partner, till 1801, when he relinquished a great part of the profits, in order to be relieved from the drudgery of business, and to dedicate more of his time to the society of friends that he loved, and to those studies in which he delighted. About two years before his death he gave up the whole concern to Mr. Paterson, with whom, however, he continued to board till his death. His leisure hours, during *the whole of his time*, he dedicated to study, to intercourse with learned men, to the most

noble and disinterested acts of beneficence and charity, and to continued and regular devotion. Of his studies I have already given some account, as far as his knowledge of languages was concerned ; and I have said, but I proceed to prove, that he was a deep theologian. He was well read in the writings of the fathers of the church of the three first centuries, generally called the Apostolic Fathers : he had twice read through Dr. Thomas Jackson's Body of Divinity, in three large folios ; a divine, for whose writings Bishop Horne always expressed the highest respect, and which he has frequently resorted to, both as authority and example, in his own matchless writings. The works of Bishops Andrewes, Jeremy Taylor, and Dean Hickes, those fathers of *our* church, those masters in the great art of holy living, *those giants* in religious knowledge, as our most excellent sovereign has justly called them,\* were quite familiar to Mr. Stevens : and there was hardly a writer of modern days, at all celebrated for orthodox opinions,

\* The king, who was extremely well read on all these subjects, one day conversing with a young divine, asked if he was acquainted with the writings of Andrewes, Taylor, Hickes, and other divines of that age ; the young man answered, he had employed himself in reading the divines of more modern times : his Majesty smartly answered, "there were giants in those days."

soundness of principle, or purity of conduct, who was unknown to him. In history, particularly that of our own country, he was extremely well informed; and as the society in which he mingled, led him to hear much of literary controversy, and of the productions of the press, so he was not an inattentive hearer; but both profited by the discourse, and generally applied himself diligently to read the publications which had been the subject of discussion. Of the opinion which was entertained of him as a theologian, I cannot give a better proof than that declared by the very learned Dr. Douglas, late Bishop of Salisbury. When this learned prelate preached before the society for propagating the gospel in foreign parts, a meeting which Mr. Stevens constantly attended, and of which, in his later years, he was one of the auditors, when the other Bishops were thanking his Lordship for his discourse, Mr. Stevens humbly, but politely, offered his tribute of thanks; the Bishop expressed himself much gratified, and turning to the other prelates, said, "Here is a man, who, though not a Bishop, yet would have been thought worthy of that character in the first and purest ages of the Christian Church." And upon a similar occasion Bishop Horsley, who was not given to flattery, said, "Mr. Stevens, a compli-

“ ment from you upon such a subject is of no in-  
“ considerable value.”

In speaking of Mr. Stevens's studies and learning, I ought not, as a faithful biographer, to pass over in silence, that he was a great admirer of the works of Mr. John Hutchinson: so were his dear friends, Bishop Horne, and the no less eminent, Mr. Jones, of Nayland, a name ever to be mentioned with the deepest respect by every true son of the Church of England.

The first considerable writer upon the opinions which Hutchinson promulgated was the Right Hon. Duncan Forbes, Lord President of the Court of Session in Scotland; and it appears, that when Bishop Horne was at College, he himself, and a vast number of young men, his friends, and who afterwards filled very distinguished stations in life, had adopted these opinions: and there can be no doubt, from the correspondence which has been mentioned to have been constantly kept up between these near relations, that Mr. Stevens received from George Horne his first hints upon this subject, which he afterwards improved by a deep and attentive perusal of the original author, an undertaking which his intimate knowledge of the Hebrew language greatly facilitated. Mr. Stevens made the study of these works his delight; and certainly

he was blessed with that right disposition of mind, that he never delighted in any thing, even as a subject of study, but what he believed to be just and correct. The author of this sketch is not competent to enter upon this subject, not having had time to investigate it so fully as becomes one who wishes to convey instruction to others : but those who wish for more information, without the trouble of perusing the twelve large volumes of Hutchinson himself, which, however important the matter, are not very interesting in the beauties and graces of style, may receive it, by consulting the small work of Lord President Forbes, above alluded to ; Mr. Skinner's Ecclesiastical History of Scotland, Vol. ii. p. 673, letter 59 ; Mr. Jones's Life of Bishop Horne, particularly the preface to the second edition, written purposely to explain the Hutchinsonian Doctrine ; Bishop Skinner's Life of his Father ; and lastly, Mr. Stevens's own Sketch of the Life of Mr. Jones, prefixed to that gentleman's works. Without presuming to form any opinion upon the subject, I think it right, having referred the reader to writers who have written expressly upon the point, to give, in justice to my friend, Mr. Stevens's own sentiments upon the merits of Hutchinson. " The Bishop of " Lincoln (Dr. Pretyman Tomline) in his useful " work, called the *Elements of Christian Theology*,

“ quotes with approbation a long passage from  
“ Mr. Maurice’s *Dissertation on the Oriental*  
“ *Trinities*, and observes, that every friend to true  
“ religion will consider himself as indebted to his  
“ laborious researches, (which undoubtedly he  
“ must) while every admirer of an animated and  
“ elegant style will read his works with peculiar  
“ satisfaction. What a pity (says Mr. Stevens)  
“ that his Lordship never fell in with the writings  
“ of Mr. Hutchinson ! Pleased as he is with Mr.  
“ Maurice, he must have rejoiced ‘ in an oppor-  
“ tunity of recommending, in the most earnest  
“ manner, the works of that author also, (for matter,  
“ though not for style) to the attention of all those  
“ who are desirous of seeing strong additional light  
“ thrown upon some of the most important doc-  
“ trines of the Holy Scriptures. He would there  
“ have seen not less clearly evinced than by Mr.  
“ Maurice, that the Doctrine of the Trinity, so far  
“ from owing its origin to the philosophers of  
“ Greece, as infidels and sceptics assert, was the  
“ doctrine revealed to man ;—that, from the begin-  
“ ning, all true believers worshipped one God in  
“ Trinity, and Trinity in Unity, neither confound-  
“ ing the persons, nor dividing the substance.’  
“ He would there have seen what Mr. Jones so  
“ fully demonstrates in the tract ; (to which Mr.  
“ Stevens alludes) that the kind of Trinity acknow-

“ ledged by the pagan nations of antiquity, the  
“ heathens, who knew not God, was not, could  
“ not be, a ‘Trinity in the divine nature,’ *the*  
“ *sacred Trinity, Jehovah Elohim, the God they*  
“ *did not like to retain in their knowledge, but a*  
“ *physical Trinity, that which by nature is not*  
“ *God.* He would have seen, that the works of  
“ heathen antiquity, and classical literature, are  
“ rendered abundantly more interesting and useful  
“ from the view which Mr. Hutchinson has given  
“ of the doctrines and rites of heathen idolatry,  
“ which he has traced backwards into the most re-  
“ mote antiquity. The New Testament tells us of  
“ the heathens in general, that they worshipped  
“ the creature. Accordingly Mr. Hutchinson  
“ hath shewn, that the most ancient names of the  
“ gods of the Gentiles denote some or other of the  
“ powers of the natural creation, either the sun, or  
“ the moon, the air, fire, &c. that the attributes of  
“ these were the attributes of their deities ; and the  
“ rites and ceremonies performed in their worship  
“ were emblematic of their operations. He hath  
“ shewn that, as the whole ritual and ceremonies  
“ of sacrificature amongst the heathens were not  
“ from nature, but from the perversion of sacred  
“ tradition, so their image worship was from the  
“ same original, having been derived from the  
“ symbolical capacity and use of the cherubic



“ figures, first set up at the east of Eden, and  
“ afterwards in the tabernacle and temple : that  
“ from what is said in the prophets, and in the law,  
“ and in the New Testament, it is sufficiently  
“ clear, that the animals in that mystical figure  
“ had relation to the divine persons in the godhead,  
“ and to the elementary powers of nature, on which  
“ account the heathens, in their worship of nature,  
“ retained it, and added to it in many ways, some  
“ of them monstrously profane and absurd. By  
“ considering what species of animals were chiefly  
“ used in image worship by the heathens, with  
“ the sense and meaning of them, and then com-  
“ paring what was there found, after the manner  
“ of Mr. Hutchinson, with what the Scripture hath  
“ delivered concerning the cherubim, his Lordship  
“ would see such a scene of divinity, philosophy,  
“ and heathen mythology, opened before him, as  
“ could not fail to captivate his understanding,  
“ and perhaps induce him to say, as Mr. Jones was  
“ wont to say, that ‘ he would not for the world  
“ but have met with Mr. Hutchinson’s works.’ ”  
Such is the summary of Hutchinsonianism as ap-  
plied to theology ; and though not presuming to  
decide upon its merits, yet, as in supporting those  
opinions, there seems to be nothing hostile to the  
soundest principles, the utmost piety to God, and  
good will to mankind, they ought never to have

raised as they did, in the minds of some men, such hostility and inveteracy against the supporters of Hutchinson. In short, though no good man will implicitly follow any master but ONE, yet no great danger is to be apprehended from the nature and tendency of this doctrine ; for when, as Bishop Skinner says, “ it has been warmly espoused and “ ably defended by some of the most distinguished “ characters of the Church of England, and parti- “ cularly by a bishop, priest, and layman of that “ church, so eminent for their learning, and so “ justly admired for their piety and worth, as were “ Bishop Horne, the Rev. William Jones, and “ William Stevens, treasurer of Queen Anne’s “ bounty, the less inquisitive Christian need not “ take alarm at the name of Hutchinson. For it “ may be truly said, of many, both of the opposers “ and supporters of this certainly considerable “ man, that these good men were all walking to the “ same great end ; and whether they be Hutchin- “ sonians or not, if there be any individuals, who “ by the shining of their light, render the path “ more plain and pleasant, let us agree to make “ the most we can of them, and be followers of “ them, *who through faith and patience inherit “ the promises.*”

Such were the studies and pursuits of this uncommon man ! His intimate friends at this time

were not only Dr. Horne, and Mr. Jones, but he passed many most pleasant and delightful hours with the Rev. Dr. Morice, Secretary to the Society for propagating the Gospel, an old and much valued friend ; with the Rev. Dr. Samuel Glasse, rector of Wanstead, author of many works on religious subjects ; with the Rev. Dr. Gaskin, Secretary of the Society for promoting Christian Knowledge, a man better versed in the constitution and discipline of the Christian Protestant Church than any man I know ; and who, I verily believe, has never taught his flock what he himself did not rigidly believe, nor inculcated any duties which he himself did not humbly endeavour to fulfil. He was also intimate with Dr. Wetherall, the learned Dean of Hereford, Master of University College, Oxford ; and with the Rev. Mr. Parkhurst, who has favoured mankind with those stupendous works, which are of such importance to the Christian world, the Greek and Hebrew Lexicons. The fourth edition of the latter of these works Mr. Parkhurst has dedicated to Mr. Stevens, Bishop Horne, the Rev. Dr. Glasse, and the Rev. Jonathan Boucher, described as the favourers and promoters of that work : a pregnant proof that that great biblical scholar conceived Mr. Stevens to be one at least of four eminent persons, who, from the extent of his learning, his acquaintance with the Hebrew

language, and the depth of his theological knowledge, was well able to judge of the nature of that work thus submitted to his protection. But of all Mr. Stevens's *then* acquaintance, there was none, in whose society he took more delight, than in that of Thomas Calverley, Esq. of Ewell, in Surry. They were nearly of an age, and had been on terms of the greatest intimacy from their earliest youth. Both engaged in trade, Mr. Calverley does not appear to have dedicated himself to the same studies with his friend, Mr. Stevens; but in the studies of a holy life, devotion to God, beneficence and good will to man, they seem to have gone hand in hand. Mr. Stevens, being a bachelor, for the most part spent from Saturday till Tuesday in every Week with his friend. Here it may be truly said, "they took sweet counsel together, and "walked in the house of God, as friends." Till Mr. Calverley's death, in Sept. 1797, when he dropped down dead suddenly, his house in the country was a regular residence for Mr. Stevens; and thither he also very much resorted, for the ten years which he himself survived Mr. Calverley; visiting the widow, and afterwards the only son of his departed friend, the heir of his fortune and his virtues. Mr. Stevens, who had been thus the companion and friend, through life, of Mr. Calverley, and who knew him well and thoroughly, de-

scribed him, soon after his death, in the Gentleman's Magazine "as a character, whom fully to delineate, " would be to enumerate the several virtues and " graces that adorn the man and the Christian. " In every situation of life, in which it pleased " Providence to place him, his conduct was uniformly amiable and correct. A firm believer in " the doctrines of the Church of England, he was " constant in his attendance at the stated hours of " public worship ; nor did he content himself with " worshipping God in public only once a day on " the sabbath (at present so much the practice) " but cheerfully obeyed the call to evening as well " as morning prayers ; and never turned his back " on the Lord's table : and was no less punctual " in daily prayer with his family, and in private " devotion. As a member of society he did not " shrink from the duties of it, but was active and " diligent ; ever ready to take his share of the " common burdens, and to promote to the utmost " of his power the public welfare. Government " he regarded as the ordinance of God, for the " benefit of man : and was therefore a steady " friend to our admirable constitution in church " and state ; praying for the peace and prosperity " of both, and meddling not with them who are " given to change. While too many make self " interest and private advantage the measure of

“ their obedience, he was obedient for conscience  
“ sake. To the poor, as his various charities, pub-  
“ lic and private, testify, he was a most generous  
“ benefactor : and the distressed among the clergy  
“ were certain objects of his attention.” I have  
given this sketch more full than was perhaps  
necessary ; because it was written by Mr. Stevens ;  
because I wished to do justice to the character of  
a most excellent man, upon the authority of one  
who knew him well ; and because the reader will  
be to judge, how applicable every part of what he  
has said of Mr. Calverley is to himself. But I  
cannot here withhold part of a letter written by  
him on the same subject to Mrs. Gunning, which  
will give the highest idea of his own character, both  
as the resigned Christian, and the sincerely affec-  
tionate friend.

“ *Ewell House of Mourning, Oct. 7, 1797.*

“ As Dr. Randolph, your brother, you say, is  
“ not very communicative, he has not perhaps told  
“ you of the heavy loss I have sustained ; and the  
“ great void made in the comforts of my life, by the  
“ death of my dear, invaluable friend, Mr. Calver-  
“ ley. So young for his years, so circumspect in  
“ his ways, and so temperate in all things, I ever  
“ concluded I should drop through the bridge  
“ before him : but, alas ! an unseen trap door let

“ him in, and he suddenly disappeared, leaving  
“ me to bemoan, not his, but my fate. A friend-  
“ ship of threescore years standing is not to be  
“ dissolved without a pang. Vanity of vanities,  
“ saith the preacher, all is vanity. Occupied as  
“ my thoughts have been, and now are, you will  
“ not wonder at my not writing sooner ; nor at  
“ my writing in a gloom now. To every purpose  
“ under the sun there is a time : there is a time  
“ to weep, and a time to laugh ; and this, with me,  
“ is the time to weep. Heaviness may endure for  
“ a night, but joy cometh in the morning. Let me  
“ hope and patiently wait for that morning.—We  
“ profess to believe, that *whatever happens is best* ;  
“ and it is well, when our actions bear witness,  
“ that such is *really* our belief. The hardest  
“ lesson we have to learn is, ‘ *not my will, but thine,*  
“ *O God, be done !* ’ To get it by heart should be  
“ our study, and much time it will take up ; but it  
“ will amply repay all our pains ; the more perfect  
“ we are in it the better, for it is no less our hap-  
“ piness than our duty ; there is no happiness  
“ without it.”

Having mentioned his studies and his friends at the period of time, before he published any thing, I now proceed to point out one of the most admirable traits in his character, I mean his extensive

charities, founded as they were in the purest Christian motives, so extensive in their amount, and so uncommonly peculiar in the mode of distribution. Being mindful of the apostolical injunction, to lay by in store as God had prospered him, this good man, from the amount of all his profits and income, annually deducted two several tenth parts. These he immediately entered in his private books of account, under the heads respectively of *Cleric* and *Pauper*; and from the instant of thus appropriating them, he considered himself holding, as a trustee, for these two charitable funds. It sometimes happened, from a want of proper objects presenting themselves, that one or both of these funds were considerably in cash. But when that was the case, Mr. Stevens was always found to be a most faithful steward for the poor, religiously accounting for every farthing, and *allowing interest upon the capital*, thus once appropriated in his hands, till the whole was expended. But it more frequently occurred, that one full tenth of his income was insufficient to answer the numerous charges, with which his munificence loaded each of these funds, particularly the latter. By that an annual *deficit*, to a considerable amount, during many of the latter years of his life, was experienced: but Mr. Stevens always found means to supply the want, by making to the account of



*Pauper*, or *Clericus*, as the case might be, a free gift of such further sum as its exigencies required. These accounts, since the death of this good man, I have seen, and have observed the allowance of interest, &c. in the manner above stated. Besides these two accounts of *Clericus* and *Pauper*, thus liberally supplied by this great cultivator of true charity, he had another head in his books of account, entitled, *Gifts*; which, if possible, displays the true Christian temper of this excellent man even more than those I have already mentioned. Under the head of *Gifts* then, were arranged, not only expences to a large amount, which might properly be so considered, such as presents of books, wine, or other things to friends, to whom he either wished to shew these marks of gratitude for kindnesses he received at their hands; or who could not conveniently purchase these things themselves: but also many other acts of bounty, which, to a man less scrupulous than Mr. Stevens, in discriminating the provinces of different virtues, would have appeared to be, acts of charity. He considered them, however, as *gifts*, lest by regarding them as charities, he should either exhaust the patrimony of *Pauper*, or *Clericus*, if they continued to be each limited to one tenth; or if either was increased, by adding *gifts* to either fund, he should seem to rate himself, as being more chari-

table than he deserved to be. For instance, under the title of *Gifts*, he entered about £500, which he advanced to an amiable, and excellent friend of mine, (and which, to that friend's great honour, I take from a statement under his own hand) to enable him to complete his studies at the University, and which he never would allow to be considered as a *debt*. He was very methodical and exact in his mode of keeping his private accounts: and his habit was, at the end of each year, to abstract under the heads of *Pauper*, *Clericus*, gifts, books, pocket expences, journies, and cloaths, the amount of all his disbursements, setting against this the whole amount of his income received in the same year. These abstracts lay in so narrow a compass, that a single sheet of paper presented, in one view, a complete statement of the receipts and disbursements for several years. They were intended only for his private use and information, and were very rarely seen even by those who were most in his confidence. An intimate friend being once indulged, as a particular favour, with a sight of one of these sheets, observed, that every private expence of this extraordinary man, in the course of a whole year, was comprized within about £300, while the aggregate of *Clericus*, *Pauper*, and *Gifts*, considerably exceeded £600; the whole income in that year amounting to about £1200. It will

be required, in what way were these great charities of this most benevolent man expended? I answer, whatever his *hand found to do*, he did it with *all his might*: wherever a case of real distress was stated, as arising in *private* life, his heart and purse were open, and his services also, if necessary, were afforded. To the best of our public institutions, as enabling individuals to do the most possible good, at the least expence, he was a liberal contributor; and not only gave his money, but what was of much greater moment, he gave to them much of his valuable time. When such men, as Mr. Stevens, thus dedicate themselves to superintend the administration of public charities, it is the best security to the public, that the real objects of the respective institutions are ever kept in view, and that the funds are well administered. The author of this work with pleasure and heart-felt satisfaction relates it, that he knows no public charity in this kingdom, where the most anxious attention is not paid to afford the particular relief intended, (whether the body or mind, or both, be the object of cure :) Where that relief is not afforded in the most ready, grateful, and pleasing shape, and the funds respectively administered with all the economy, consistent with the comfort and happiness of the individuals, who are the subjects of the public benevolence. And let me here be allowed to say, that

the anxious attention paid, and the valuable time employed in the superintendence of our national institutions, by the learned, the rich, the honourable, and the noble of this country, induce us to entertain a hope, that there is much Christian piety and charity remaining in this happy land; that there are still many righteous amongst us, for whose sake this country will yet be spared; and that true Christian piety and charity will never be separated from the British character, till time shall be no more.

The indigent clergy and their families were the particular objects of Mr. Stevens's charities, and, therefore, when in the time of Archbishop Cornwallis, he was elected the treasurer of Queen Anne's bounty, it gave him peculiar satisfaction, as it was an office, for which he was well qualified, in every respect suiting his temper and turn of mind; as it gave him the opportunity of mixing much with the clergy, to whom he had long been attached, both from principle, and the course of his studies; of frequently meeting and conversing with the bishops of the church; of enquiring into the wants and distresses of that most useful body of men, the clergy; of relieving them from his own purse, when the funds of the charity were not applicable to their case, and of treating all with tenderness and respect. He had twice served the office of

steward to the feast of the Sons of the Clergy, once in 1762, Dr. Horne being the preacher upon that occasion ; and again in 1787. To the Corporation of the Widows of the Clergy, and to the Clergy Orphan School, particularly to the latter, he had long been a liberal, nay, a large benefactor : for that school being supposed to be in want of means to hold out relief to as many as required its aid, Mr. Stevens, for many years before his death, contributed £50 per annum, over and above his ordinary subscription. He was a member of the Corporation for propagating the Gospel in foreign Parts ; of the Society for promoting Christian Knowledge at Home ; a governor of Christ's Hospital—of Bridewell and Bethlem Hospitals—of the Magdalen Charity, of which, for many years, he had been one of the committee ; and of a variety of other charities, which I only do not name, because the reader would be fatigued with the enumeration. The truth was, Providence had blessed his industry with great success ; he was a bachelor ; he had no vices to gratify ; and he was anxious upon all occasions, by the most ample relief to the poor and needy of every description, to prove himself a wise, faithful, and liberal steward of those bounties, entrusted, by Heaven, to his care. I have it in a letter now lying before me from Mrs. Horne, the widow of the Bishop ; and he has also said it to

myself many times, that he never gave his name to a fashionable public subscription; for the fashion would make it fill: but that he kept his money for those who wanted it more, because they had nobody to bring their cause into public notice. He took occasions also to be charitable and to do good wherever he saw the occasion called for it, without solicitation. Thus a clergyman, of the deepest learning, and most exalted piety, the utility of whose life to society the writer of this account is well able to appreciate, and whom he rejoices to be allowed to call his friend, having the misfortune to have a blind son, and several other children; the late Peter Waldo, Esq. (a man whom I believe to have been such another, as the subject of this Memoir, for learning, charity, and piety,) and himself determined, unknown to the father, to make a provision for this youth, whom it had pleased Providence so sorely to visit. Accordingly these two benevolent men purchased £40 per annum in the Long Annuities, in the name of the writer of this life, and the father of the young man, as trustees for his future use. This act of liberality, and some others, which I am about to mention, will prove, that the donations and charities of Mr. Stevens, were not confined to small sums; but extended, as in the instance just related to

hundreds, and in what I am going to mention, to thousands.

A lady and her daughter, who were distant relations, were reduced to considerable distress; and, for several years, he allowed them £100 per annum. Upon the death of the mother, the young lady wrote to inform him of the event, and expressing her doubts whether she could look forward to a continuation of his bounty. With his usual kindness, and true Christian speed—and with his wonted playfulness, he, by return of post, answered, “that he did not mean to continue the  
“allowance of £100 a year: but, as he did not  
“think she was old enough to despair, he meant  
“to settle a fortune immediately upon her, and  
“that she might share it with any good man she  
“thought proper; that he had bought, in her  
“name, £4000 in the Three per Cents. pro-  
“ducing an income of £120 sterling; and that  
“he had sent her a power of attorney to execute,  
“empowering him to receive the dividends, for  
“her use.” What a noble and disinterested act of charity: how valuable the gift—how delightful and inimitable the mode of conferring it! But, alas! his bounty was frustrated, and his immense gift was directed into another channel: for, in a letter to Mrs. Gunning, of the 10th March, 1804,

he writes thus, "There is no knowing what a  
" day may bring forth. My cousin ———,  
" who has been spending some months at Otham,  
" was to have returned to town next Monday, in  
" order to go to Ewell; but this morning came a  
" letter from Mr. Horne, (the Rev. William  
" Horne, rector of Otham, brother of the late  
" bishop Horne,) to say, that on Thursday even-  
" ing, she dropt down dead suddenly, and expired  
" without a groan, or a struggle."

Many persons are disposed to be charitable, and to do good; but it is not every one who understands the true and proper mode of doing it. This art was never better understood, nor more extensively practised, than by Mr. Stevens; and, therefore, it is, that I am more diffuse in these narrations than I otherwise would be; entertaining the hope, that all, who have the desire to do good; will, from him, learn the happy mode of doing it; and that those, who *have* the power, not having hitherto exerted it, may be led by the lustre of his bright example, to shew themselves deserving of the blessings, which a gracious Providence has showered upon them: and that all may emulate this good, this excellent, this charitable man—and go and do as he did.

A respectable and exemplary clergyman, residing in a very distant part of the kingdom, having had



the good fortune to be intimately acquainted with Mr. Stevens, was most desirous of getting his son educated at Oxford, intending him for Holy Orders, although it was quite out of his power to sustain the expence. Accordingly, this gentleman wrote to Mr. Stevens, informing him, that he understood there were various exhibitions, which might be had at Oxford; and even a society, called the Elland Society, formed to maintain young men at the University, free of expence to their friends, and thus to prepare them for the ministry. Mr. Stevens exerted himself, amongst his friends, to procure something of the kind; but all in vain. This excellent man, not to disappoint the father in a point, which, for reasons, I cannot, out of regard to the feelings of the parties concerned, fully explain, he had much at heart, mentioned the matter to different friends, and he was immediately authorized by those, who were ever anxious to join with him in every act of Christian friendship, to settle at least £100 a year upon this youth, in order to maintain him during his education at Oxford; and some of his own letters to this clergyman, will shew, particularly as to the delicacy of it, in what manner he executed his commission: for a considerable time had elapsed before the father knew that all that had been done for his son, was the mere exertion of a few private

individuals, called into action by the zeal of Mr. Stevens.

In a letter of the 12th December, 1797, Mr. Stevens writes thus: " The character transmitted to  
" me of your son is every way amiable, and I  
" should have had no suspicion of its being ex-  
" aggerated, even if the testimony of his teachers,  
" had not been added to his father's. I should  
" have been sorry, therefore, in the failure of your  
" application to the Elland Society, had I not  
" providentially fallen in with another, which I  
" think may answer your purpose full as well.  
" It is at present in its infancy, and calls itself the  
" *Berean Society*, in allusion, I suppose, to the  
" Bereans of old, *who searched the Scriptures*  
" *daily, whether those things were so*, it being  
" the wish of the society to promote such laudable  
" pursuits. Being acquainted with some of the  
" members, they have appointed me their trea-  
" surer, and I am authorized to inform you, that  
" from the representation given of your son, they  
" are desirous of enabling him to prosecute his  
" studies in the University of Oxford; and not  
" doubting his attention to economy, from the  
" example he has ever had before him, they cal-  
" culate that an allowance of £100 per annum  
" may be sufficient. The next term begins about

“ the middle of January, and ends a little before  
“ Easter. Entering any time in the term will  
“ serve to keep that term: but, I suppose, you  
“ would be glad to have the young man begin  
“ business as soon as may be; and, therefore, if  
“ you will be so good as to let me know, when it  
“ will be convenient to you that he should set out  
“ on his journey to town, we will be prepared to  
“ receive him: and, in the mean time, it shall be  
“ determined at which College to fix him. The  
“ scheme, I flatter myself, is such as you will ap-  
“ prove, and I wish the end as successful as the  
“ beginning is fair and promising.”

In a letter of the 4th January, 1798, to the same clergyman, he writes, “ I am much pleased  
“ to think that the little society, mentioned in my  
“ last letter, have, by their seasonable offer, made  
“ you happy in the prospect of seeing accomplished  
“ the object you have had much at heart. I am  
“ greatly obliged to you for the concern and  
“ anxiety you express on my account, and you  
“ may depend upon it, that whenever I find my  
“ office of treasurer inconvenient or troublesome,  
“ I will comply with your friendly request, and  
“ decline it. To be sure, at my time of life, I  
“ cannot expect long to hold it; but, if I should  
“ drop before your son has received the full benefit

“ of the institution, it will not affect the interests  
“ of the society, and I trust I shall be succeeded  
“ by a better man.”

On the 15th of March in the same year, after the arrival of the young man, he again writes to the venerable father of the youth, “ I have now  
“ before me your two favours of January 24 and  
“ 26, the former as a warning star, announcing  
“ the approach of the great star; and the latter,  
“ an attendant on the great star itself. To tell  
“ you what has passed since the arrival of the  
“ student would be telling you no news, as I dare  
“ say he has not omitted acquainting you with  
“ every single circumstance. But probably his  
“ modesty has not permitted him to tell you, what  
“ you will be glad to hear, that we are all mightily  
“ taken with him, and promise ourselves, that he  
“ will, by his prudent exemplary conduct, be an  
“ ornament to the University. I saw at one view,  
“ that he was no counterfeit: the likeness was so  
“ striking, that he had no occasion to say whose  
“ son he was; and may it be his study, as I doubt  
“ not it will, to preserve the likeness throughout,  
“ that in every part of his character, the son may  
“ remind us of the father. He is now a member  
“ of Wadham College, with the warden of which  
“ Dr. Gaskin is particularly acquainted. The  
“ members of the new society, who have taken

“ your son as their *protegee*, are happy in the reflection, that it is a measure so agreeable to you :  
“ they are thankful for the opportunity of doing  
“ so much good, as is likely to be the result of it ;  
“ and consider your blessing as a rich return for  
“ all they can confer. Finding, on enquiry, that  
“ the young student was not provided with Mr.  
“ Parkhurst’s two lexicons, I took care to supply  
“ him with them, and observed to him at the same  
“ time, that with those two books, and his Hebrew  
“ Bible, and Greek Testament, well used, he  
“ might set up trade whenever called upon.”

This letter contains a list of the members of this *ideal* society, though they were *real* contributors to this labour of love, of whom the worthy treasurer was the chief: but I forbear to mention their names, as some of them are still alive ; and as that is the case, it is right to assert, as the truth is, that Mr. Stevens’s hopes, that this amiable and promising youth would, in every part of his character, remind us of the father, have been fully realized ; for he passed through College with considerable reputation, as to attainments, with the highest praise for his moral character ; and is now a respectable Clergyman, reflecting the greatest credit on the instructions he received, and affording the most perfect satisfaction to those who took part with Mr. Stevens in advancing his education.

The reader might be supplied with many more letters upon this interesting subject: but as my intention is not to fatigue, but to instruct and improve, I shall only furnish him with one more letter on the subject of the Berean Society, a letter, which, for delicacy of feeling in the manner of conferring a kindness, and for neatness of expression, never has been surpassed. In the month of January, or February, 1802, this young gentleman was seized with a violent and dangerous illness, which threatened to blast all a father's hopes and the expectations of his friends: for, when he was taken ill, he was just on the eve of receiving Deacon's Orders from the great and learned Doctor Horsley, then Bishop of Rochester, afterwards of St. Asaph. The anxious father, hearing of his son's distress, flew from his remote residence to Oxford, there attended his sick son, and by the blessing of God, on the means used for his recovery, had the double satisfaction of seeing him restored from the brink of the grave, and of being present with Mr. Stevens, at his receiving Ordination from the hands of the Bishop of Rochester. But the mind of Mr. Stevens was always intent on the wants of his friends, and his charitable heart always ready to anticipate their necessities. Fearing that the expence of so long a journey would fall heavy upon the pocket of this venerable clergy-

man, he conveyed, at parting, a Bank Note into his hand, enclosed in the following letter, with this superscription :—

“ To the Rev.

“ Not to be opened till arrived in the latitude of  
“ Ludgate Hill.”

“ *Broad Street, March 9, 1802.*

“ The *Bereans* consider themselves as greatly  
“ obliged to ———, for his late anxious attention  
“ to the young student under *their* protection, and  
“ take the liberty to enclose a £50 Bank Note, to  
“ defray the expence of his long, tedious journey,  
“ on the occasion, wishing to add more to it, if  
“ that is not sufficient for the purpose ; as they  
“ cannot think of suffering him to be at any charge  
“ on account of *their* ward, till they have com-  
“ pleted the work they undertook, and can con-  
“ gratulate the good ———, on presenting his  
“ son to him in Priests’ Orders.”

It is impossible to present to the reader any thing in the scope of Christian charity more pleasing to the feelings of a well constituted mind than the whole of this transaction: and, I congratulate the young gentleman, who was the origin of all this kindness, and the object of such

distinguished favour from so good a man as the Treasurer of the Berean Society. It must be a source of heart-felt gratification to him as long as he lives.

But another fact deserves to be recorded as no less excellent and exemplary, and which I am enabled to state from Mr. Stevens's own letter sent to me by the present worthy Clerk of Bridewell Hospital. It seems, that in the year 1800, he had been applied to, to become one of the Stewards of Bridewell and Bethlem Hospitals for that year, which was, as we all recollect, a year of great scarcity, upon which he wrote this answer :

“ Mr. Stevens has received Mr. Hudson's letter,  
“ and is very ready to accept of the appointment  
“ to be steward this year ; but submits it to the  
“ consideration of the governors and the gentlemen  
“ in rotation, whether in these times of scarcity,  
“ it is not more advisable for the rich to fast, that  
“ the poor may not starve ; and as there is no  
“ collection, on the occasion, for the benefit of the  
“ hospitals, may he venture to recommend the  
“ practice adopted once before, of applying the  
“ money, to be expended on the dinner, for the  
“ relief of those who are in want, rather than for  
“ the indulgence of those who abound ? ”

E



A word spoken in due season, says the wise man, how good is it? So it happened here; for the benevolent suggestion of this worthy governor was adopted by his brethren; and the sum of £300 was distributed to the necessitous poor, in lieu of being employed for purposes of an inferior nature.

In the journey of life we often meet with persons, who, having money, give it readily; some do it from an easiness of nature, rather than give themselves the trouble of refusing; others from a benevolence of disposition, which takes a pleasure in relieving distress, without being influenced by true Christian motives. But, wherever the whole of a man's conduct is uniform, where you find charity to man, attended by piety to God, and always proceeding from obedience to his command, "*to do good unto all men*," then we may be assured, that this is true charity and pure religion. It was upon such motives that Mr. Stevens always acted, as the sequel of this narrative will manifest; he was convinced that no life is pleasing to God, that is not useful to man: and, I now proceed to shew, that from his earliest youth, he thought, and uniformly acted upon the principle, that deep and unfeigned piety to God is the root and foundation of all other virtues. He never conceived that

faith and works, which God had inseparably united, could be lawfully disjoined. Without faith, he knew well, that it was impossible to please God: but he knew also, that faith without works is dead, that by works his faith was to be made perfect; and he was ever anxious therefore, with the good Cornelius, that his prayers and alms should ascend in joint and sweet memorial before the throne of God.

I have already shewn at how early a period of life, both Bishop Horne, and his excellent cousin, began to train themselves to the art of holy living. Can any man read the following description of early piety, written by Bishop Horne, and doubt, that he warmly felt in his own pure bosom every part of the description, he has there given? Can any man, who has read the letter I have copied in p. 12, and has seen how strong Mr. Stevens's religious impressions were at twenty-four years of age, believe, that the Bishop had not, when he wrote that passage, the character of his valuable relation in view? Can any young man now read the description without feeling his heart burn within him, as he reads; without desiring to be what the Bishop has portrayed? If he can, I envy neither his feelings, nor his heart.

In Bishop Horne's sermon, called, The Beloved Disciple, vol. i. p. 265, he has the following beau-

tiful passage, which, I think, most aptly introduces the account of Mr. Stevens's unvaried attention to the duties of religion. " Youth is no obstacle in " the way of obtaining the favour of Christ. The " disciple, whom he loved, was the youngest of all " the apostles. And certain it is, that religion " never appears to greater advantage, than in the " persons of those, who, ' remember their Creator " ' in the *days of their youth,*' and are admitted " early into the number of the disciples of the " holy Jesus. It is then like a diamond set in " gold. There is something more noble in re- " nouncing the world for the love of Christ, when " the relish for sensible enjoyments is at the " highest, than there can be in doing it, *when the " evil days come,* in which there is no farther plea- " sure, or satisfaction to be had in earthly things. " He, surely, is not so likely to accomplish his " journey, who begins it when the sun is going " down, as he is, who sets out at the hour of its " rising. Youth, like the morning, is the proper " season for every task, that requires time and " pains. Then all the powers of body and soul " are fresh and vigorous, as those of one awaked " from a sound and kindly sleep. Then is the " golden opportunity, the sweet hour of prime, " and the day is before us. *The night cometh " when no man can work. I have written unto*

*“you, young men, (saith John himself,) because  
“ye are strong; and the word of God abideth in  
“you, and ye have overcome the wicked one.  
“Rejoice then, O young man, in thy youth; not  
“because thou art able to riot in excess and  
“wantonness, as the heathen who know not  
“God; but, because thou hast it in thy power  
“to become, like the youthful John, the be-  
“loved of thy Master, who seeketh such to wor-  
“ship him.”*

The subject of this memorial of affection, did, indeed, remember his Creator in the days of his youth; he did possess, in an eminent degree, that pure and humble devotion, which will be had in everlasting remembrance; and shall one day be proclaimed before men and angels. The hand that writes, and the heart that dictates this sketch, to the memory of departed worth, fears no contradiction, when he asserts, that as few men had grounded their belief and practice on stronger foundations, so his reading and knowledge had produced corresponding fruits; for Mr. Stevens was a firm and conscientious believer in all the doctrines of religion, as professed in the Church of England; and he was an attentive observer of all her ordinances: attending to the exhortation of

the apostle, not to forsake the assembling of ourselves together, as the manner of some is, he was *literally* glad, when they said, *let us go into the House of the Lord*. He, therefore, regularly attended the service of the church, twice \* every Sunday, even to the day of his death, (for he had no confinement preparatory to his death;) never missed an opportunity of receiving the Holy Sacrament, making it a point of duty, not to turn his back upon the Lord's table, when spread for the reception of those who were religiously and devoutly disposed; and he was always in his public devotions, attentive, earnest, devout, and pious. Even the most minute observances of the church did not escape him; for he never omitted to *stand* when the praises of God were sung, even though in a congregation, where he might be the solitary instance of this decorous and becoming usage. And in a letter, now lying before me, dated 23d January, 1800, he thus expresses his opinion of another usage, attempted to be introduced in the administration of the Holy Sacrament. "I am glad ——— has returned to the old mode of

\* He was used to say jocosely, and punning on the word, "that the *better sort* of people never went to church in an "afternoon."

“ giving the elements, in compliance with your  
 “ good man’s remonstrance. I wish him not to  
 “ be singular in any thing, nor change customs,  
 “ though sanctioned by high authority. Where  
 “ the communions are very large, it will prolong  
 “ the time of service ; but there is something  
 “ striking in a direct application to each commu-  
 “ nicant, it is bringing it home to men’s bosoms  
 “ and businesses. I have read of a practice, which  
 “ obtained, at one time, of the priest using no other  
 “ words at giving the *bread*, than, ‘ *The body of*  
 “ ‘ *the Lord;*’ and, on giving the *cup*, ‘ *The*  
 “ ‘ *blood of the Lord:*’ and I like it much ;  
 “ but, I suppose, it would be thought *Popery*.” \*  
 This worthy man did not content himself with  
 duly observing one day in seven ; but, for many  
 years of his life, (certainly the author can speak  
 to above eighteen, from his own personal know-  
 ledge, and from information to many more,) regu-  
 larly attended weekly prayers ; a custom shame-  
 fully and irreligiously omitted, even by those

\* The practice here reprobated was that of administering  
 to two persons at a time, using the address in the *plural*  
 number, which I have heard done very improperly, where  
 the priest was addressing a *single* person, using the common  
 phraseology instead of the more dignified and impressive  
 language of the liturgy.

whose leisure and business would well enable them, with Mr. Stevens, to have thus, on Wednesdays and Fridays at least, visited the Courts of the Lord. Such persons seem to forget what every head of a family ought ever earnestly to inculcate upon his children, and those under his care, or those whom he may have the opportunity of influencing by his advice ; that the being permitted to *behold the fair beauty of the Lord, and to visit his temple*, is an inestimable privilege as well as a duty, and not a burdensome task. This good man did not consider it to be a burden, but an invaluable blessing, for even against the customs of that city, where he dwelt, uncountenanced by his neighbours or friends, and when even only two or three were gathered together, he persevered in ~~this~~ godly practice to the end of his life. Alluding to this falling off in these observances, this cheerful man, who had his joke always ready, having observed his own Banker one day in church, at weekly prayers, as they walked out when the service was over, in his lively manner said to him, "*if you will not tell of me, I will not tell of you ;*" and he frequently used to repeat this story accompanied by a hearty laugh. Mr. Stevens, by his attendance on weekly prayers, first gained the knowledge of, and afterwards formed an intimate

friendship, which he ever highly prized, with the Reverend John Prince, Chaplain of the Magdalen Charity, and which only ceased with the life of Mr. Stevens. Mr. Prince was Curate of St. Vedast, Foster Lane, where Mr. S. used frequently to attend the weekly prayers, and as he at that time, and to the close of his life, dressed like a clergyman, in black clothes, and a bushy clerical wig, Mr. Prince took it for granted that one of his brethren was his regular attendant. Having one cold day invited him into the vestry before the service began, their conversation did not at all tend to alter Mr. Prince's notion, for he found that this occasional member of his congregation was a deep theologian, well versed in the writings of the best divines, and having reproached him with never offering him any professional assistance, he, to his astonishment, found, that a layman, and not a clergyman, had been the attendant upon his weekly ministrations. Still the name of his friend was unknown, till some time afterwards at the shop of Messrs. Rivington that knowledge was obtained and that friendship formed, which I have often witnessed with pleasure and profit to myself, was a source of delight to both. Certainly, if congeniality of sentiments, if sound orthodox opinions, if unfeigned piety, if the warmest benevolence, could endear men to each other, never were two men



better suited for such a mutual and affectionate regard for each other than Mr. Stevens and Mr. Prince.

All this attention to public religious duties, which this holy man displayed, was without the least tincture of enthusiasm—his devotion was rational, calm, and placid. He was one of those who thought that a clouded countenance is not the natural result of true devotion : but on the contrary, was of opinion that nothing tends more to enliven the heart, and cheer the face of man, than a constant and earnest endeavour to discharge with fidelity and regularity the duties of piety to God, beneficence and good-will to man.

Being unmarried, and a boarder merely, the duty of family devotion could form no part of his plan ; but he was pleased and delighted that so many of those families, with whom he spent much of his time, either adopted, or had persevered in this laudable practice. It has been shamefully neglected for many years in this country, but I am induced to believe it is reviving among us ; and I own I cannot conceive how a serious-thinking man can allow it to be wholly disused in his family. We complain (and often with justice) of the bad qualities and conduct of those who are under our care ; but it will be an important and interesting question to be put to us, who are masters, at a

future day, whether we have done all in our power to instruct them in their duty, and to reform their conduct. And though we may not be able always to succeed, yet what joy, what inestimable rewards will be the prize of that parent and master, who can in that awful hour, with most truth, humbly declare, "*Of those whom thou hast given me, I have lost none.*"

In his private devotions Mr. Stevens was regular and constant; and wherever he went to visit in the country, he carried with him his Hebrew Bible and Greek Testament—and uniformly read the lessons for the day, before he left his chamber, in their original languages.

It is not possible to believe that a man whose whole life was regulated by such principles, whose heart overflowed with such unwearied kindness and benevolence, and whose cheerfulness of manner was ever a predominant feature in his character, could be otherwise than a most pleasing companion. His constant serenity of mind, and liveliness of manner made his society be coveted, and anxiously sought after by men much younger than himself; for though austere to himself, he attracted young persons by the cheerfulness of his temper, and by the allowances he was ever ready to make for the inexperience of youth. Those more of his own age were allured by the sanctity of his life; and

indeed all, who had once the good fortune to fall into his company, were ever desirous of cultivating and improving the acquaintance. His playful and inoffensive wit, and his perpetual good humour, so tempered his instructive admonitions, that virtue and religion were in him peculiarly attractive, and he became the blessed means of turning many to the ways of righteousness. His remarks on the passing events of life, though never ill-natured, were always important, and to the point; and though he hated disputation and violent argument, yet towards the close of a conversation, he would sometimes introduce such a strong observation as to silence the combatants, and put a satisfactory close to the debate. In short, in the intercourses of social life, playfulness and humour were to the last his prominent qualities: he was a great laughers at any neat or smart observation, and would stamp his feet in the exuberance of his mirth: he had no objection to a quiet rubber at whist, but rather enjoyed it; and in short, even to the last week of his life, he did not think it unbecoming his character to mix in all the innocent cheerfulness of domestic life. He, by the lustre of his own example, proved religion to be what experience will ever convince those who will but try the experiment that it is, a source of pleasantness and peace. Happier hours than the writer of this

work has passed in the company of this extraordinary man; (though above thirty years older than himself) he never expects to see in this world: they are now gone, but have left a delightful fragrance behind them, and the remembrance of them is sweet.

That his good humour, playfulness, and affectionate attention to his friends, were not confined to personal intercourse, will appear from the following letters to some of his friends—who have favoured me with them: and though I have seldom published the whole of a letter, it has been either because the part omitted was not applicable to the point for which the letter was referred to; or because it was of a private domestic nature, relating either to the writer or to the person addressed, and therefore not always interesting to the public. Having left the Rev. Dr. Gunning's hospitable mansion at Farnborough, he on the 22d of August, 1789, sent the following letter to his amiable correspondent, Mrs. Gunning:

*22d August, 1789.*

“As every man is to himself of vast importance,  
“he is mighty apt to think he must be so to every  
“body else, and that others must be as anxious  
“about him, as he is about himself. Upon this  
“principle, I conclude you must be miserable

“till you know how I conducted myself after the  
“various methods proposed for accomplishing  
“my journey; and therefore it is highly proper  
“I should be no less miserable till I have set  
“your heart at rest upon that subject. Instead  
“then of sending Jenny (his horse) before, or  
“leaving her to follow after, we took our de-  
“parture together about five o'clock in the morn-  
“ing, and travelled on very composedly to  
“Devizes, where we arrived by eight o'clock;  
“and resumed our course, after having eat our  
“breakfast, and compleated our journey of near  
“fifty miles by one o'clock. A notable exploit;  
“let me tell you, for a poor crazy creature, and  
“might be told to his children's children, if he  
“had any!

“And now, dear Madam, having previously  
“acquainted you with my mortal aversion to  
“writing, I am thinking what eternal obligations  
“you will consider yourself as under for this let-  
“ter, and how ready you will be to pour forth  
“libations of whipt-syllabubs in testimony of your  
“gratitude, or rather I am felicitating myself  
“on the volumes of letters, it may lead to my  
“receiving; for however I may have lost my  
“taste for reading; for the productions of *your*  
“pen, I shall ever have the highest relish, and  
“however indifferent I may be to buildings,

"to plants, to pictures, to medals; at which you  
 "know you expressed your surprise; the house  
 "of your building up, the plants of your raising,  
 "the portraits of your drawing, and the medals  
 "bearing your image and superscription will  
 "never be indifferent to me; and therefore with  
 "my most cordial respects to your co-adjutor,  
 "worthy Peter, (Dr. Gunning) as well as my  
 "best acknowledgements for his friendly enter-  
 "tainment, and hearty wishes for your health and  
 "happiness, believe me,

"Dear Madam,

"Ever your's affectionately."

In another Letter, where it appears Bishop  
 Horne was at Bath for his health the year before  
 he died, he writes thus to the same lady:

*London, May 24, 1791.*

"If you are vain enough to suppose I must  
 "follow your example, you are mistaken. It  
 "will not do; you shall not be so gratified. I'll  
 "take none of your broad hints. I am determined  
 "to have my revenge; and for your long silence,  
 "incessantly plague you with my nonsense.  
 "Your report of our Bishop, (for which,  
 "however, I will acknowledge myself obliged to  
 "you) accords very exactly with that of *Nurse*

“ *Jones*,\* (whose intelligence, I believe, is rather  
 “ the freshest of the two, as she did not leave his  
 “ Lordship till Tuesday, and you do not appear  
 “ to have seen him so lately) I agree with you  
 “ that he ought not to want any thing this world  
 “ can give him; and much less the attendance  
 “ of *Nurse Stevens*,† if he wished it; but be-  
 “ tween you and me, I have no great opinion of  
 “ that old woman’s abilities in any way; she is a  
 “ heavy soul, as Sam. Johnson used to say of  
 “ Bishop ———; and from what I saw of her  
 “ at Bath last winter, I question whether she  
 “ was not rather a trouble to his Lordship than  
 “ of any use to him. A younger nurse would be  
 “ more active and answer his purpose better.  
 “ Suppose you were to undertake the charge;  
 “ from that hearty, cordial shaking of the hands  
 “ you mention, there is no doubt you would be  
 “ acceptable.

“ I am sorry you were disappointed of the  
 “ pleasure you expected from the conversation  
 “ of Mr. Jones. I, ‘ who have no music in my-  
 “ self, and am not moved with the concord of  
 “ ‘sweet sounds,’ have often been chagrined by  
 “ having the whole time engrossed with discourse  
 “ about *tweedle dum* and *tweedle dee*, and it seems

\* The Rev. Wm. Jones, of Nayland.

† Himself.

“ that you with a soul full of harmony, were *dis-*  
“ *concerted*. From the bandying of civilities  
“ between the Professors, it was rather an uncivil  
“ business to the rest of the company; and Mr.  
“ Jones's *voluntary* seems to have been so much  
“ of an *involuntary*, that I am afraid he did not  
“ appear so much to advantage as I could have  
“ wished him to have done. I certainly received  
“ a parcel addressed to me at Messrs. Sykes,  
“ Snaith, and Co. which I understood to be *from*  
“ Mrs. Gunning, and on opening it wondered  
“ how you came to send me Dean Digby's Lec-  
“ tures; but your letter has unravelled the mys-  
“ tery, and taught me that the parcel was *for* and  
“ not *from* Mrs. Gunning. It shall be taken care  
“ of, and accompany me on my journey. Having  
“ taken ample revenge, and let fly my volley of  
“ nonsense full in your face, I now bear no ma-  
“ lice nor hatred in my heart, but am in perfect  
“ charity with you, and will conclude myself, as  
“ usual, with most cordial remembrances to Peter  
“ and the rest of the family,

“ Your truly affectionate.”

The following letter to Mrs. Gunning contains such an agreeable mixture of the lively and the grave, particularly in his description of his interview in a stage coach with a young clergyman,

F



who certainly took Mr. Stevens for one, that I cannot deny myself the pleasure of transcribing the whole :

“ *London, Oct. 15, 1793.*

“ It is now some time, nobody can deny, since  
 “ I parted from my good friends at Farnborough,  
 “ and I have occasionally thought it would be no  
 “ more than civil, just to express the grateful  
 “ sense I entertained of their kind attentions to a  
 “ poor, miserable *hop-jack*: but hitherto they  
 “ have been vain thoughts. To be sure, I might  
 “ allege, that I have been, as the Poet of *Æneas*  
 “ sweetly sings,

“ “ ————— rack’d and tost,

“ “ And bounc’d from pillar unto post.”

“ but it would be a mere trick ; for, notwithstanding  
 “ all my bandyings about from place to place,  
 “ there certainly has been leisure enough to  
 “ write volumes ; and nothing less than one of  
 “ the deadly sins, commonly called sloth, is to  
 “ be assigned as the true cause of my so long  
 “ having left undone the thing which I ought to  
 “ have done. Of the adventures in my pere-  
 “ grinations, it would be needless to speak, hav-  
 “ ing nothing in them curious or entertaining,  
 “ like my friend Will. Marvel’s, were it not that

“ otherwise, instead of volumes, as above talked  
“ of, I should not be able to proceed far in a sin-  
“ gle sheet; for I experience what the poor  
“ Bishop complained of, who used to observe  
“ that, when he sat down to write, he found him-  
“ himself deficient in two trifling requisites, mat-  
“ ter and words, through the lack of which, no  
“ great things were to be done.

“ You will therefore excuse my mentioning,  
“ however trifling, a few particulars of my late  
“ movements, which you may read or not, accord-  
“ ing as you feel yourself disposed, and which I  
“ conclude you will pass over, when I recollect  
“ that curiosity is no ingredient in the female  
“ character.

“ By the friendly assistance of good Mr.  
“ Quick, *you know*, I was conveyed in the easiest  
“ manner from *your* house to Bath, and by the  
“ indulgence of the worthy Doctor, who attended  
“ me, the ride was made pleasant. From Bath I  
“ set out in the coach with company none of the  
“ best, as you will readily believe, when you are  
“ informed that there was only one passenger,  
“ *including* myself. At Devizes *we* took up a  
“ young divine, who enquired much after the  
“ British Critic, of whom I gave the best intelli-  
“ gence I could, recommending him to the young  
“ man’s notice; and, in the course of conversation,

“ asking me if I knew this or that Bishop, I made  
“ him stare, and his mouth water, by telling him,  
“ I personally knew the whole Bench ; for he could  
“ not help exclaiming, What a nice acquaintance  
“ for a clergyman ! At the end of about six miles,  
“ he got out to walk over the fields to a friend’s  
“ house, and to relate to him what strange things  
“ he had heard, devise who the happy man could  
“ be that had the ear of six-and-twenty Bishops ;  
“ and observe what pretty pickings he must have  
“ in the Church. From that time to the present  
“ moment, when I am returned to distribute  
“ Queen Anne’s bounty for the *augmentation of*  
“ *poor Clergy*, as it stands recorded in the preface  
“ of John Bacon’s last edition of the *Liber Valo-*  
“ *rum*, though I have visited many places, and seen  
“ variety of company, have assisted at hop-pick-  
“ ing in Kent, the two most material articles noted  
“ down in the tablet of my memory are, that one  
“ day I met an honest man, who, after expressing  
“ his thankfulness for the blessings of a fine har-  
“ vest, which would bring some relief to the poor,  
“ assured me, that if Government did not soon lay  
“ a tax, and a heavy tax too, on spinning-jennies,  
“ the nation would, in a short time, be in as bad  
“ a condition as France—and another day, I rode  
“ sixty miles on horseback : which, for an old  
“ woman, was thought a great feat. And now

“ finding I shall be able, without adverting to  
“ things of *lesser moment*, to spread a sufficient  
“ quantity of black over the remaining white, so  
“ as to make a suitable mixture, I will proceed to  
“ the business in view, when I sat down to write,  
“ which was first to desire that the manuscript  
“ sermons left with the Doctor and your brother  
“ may be made up in a parcel and sent me forth-  
“ with, as they are wanted—and next to throw what  
“ light you can upon a story I heard somewhere,  
“ I believe from you or Frank, of an Irish pre-  
“ late, asking Old John with great surprise, if  
“ what he had heard was true, that he (Old John)  
“ knew the names of all his parishioners, or some-  
“ thing of that sort; and Old John’s answer,  
“ which surprised him still more: I have a con-  
“ fused idea of something, but I hardly know  
“ what that deserves to be recorded, and having  
“ an opportunity of introducing it to advantage,  
“ where it will not be lost, I could wish for all the  
“ particulars, and hope you will be able to help  
“ me to them. Old Jones is going on with his  
“ literary account of the life and writings of our  
“ dear Bishop, which I trust will be an acceptable  
“ present to the public; both entertaining and  
“ edifying: but it will not be ready to make its  
“ appearance with the two new volumes of ser-  
“ mons; which may be expected in another month;

“ the whole being nearly printed, and waiting for  
“ an engraving, which, after all our endeavours,  
“ will not exhibit so pleasing a likeness of the  
“ person, as the discourses do of the mind of the  
“ amiable man. To fill up what is wanting it  
“ will be sufficient to remember most cordially all  
“ my worthy friends at Farnborough, at Corston,  
“ at Bath, and to say how much gratified with the  
“ sight of your fair hand-writing, and a good  
“ account of your health, and of Mrs. Quicks,  
“ which was but indifferent, and of the rest, will  
“ be to

“ Your very affectionate.”

It appears by the next letter that he had been strongly pressed to come to Farnborough to Dr. Gunning's, and in a strain of great jocularly writes thus to Mrs. Gunning as to his mode of conveyance:

“ *August, 2, 1794.*

“ What a lucky circumstance, that there was  
“ such an assembly of wits, at the time my letter  
“ to Frank arrived, to lay their heads together  
“ and contrive the best method of enforcing the  
“ *Habeas Corpus* Act, notwithstanding the pre-  
“ sent suspension of it. I hope, however, they  
“ did not forget their dinner on the occasion,

“ and I hope also that their deliberations will not  
“ be considered as a plot against the State.

“ Of all the schemes proposed by my learned  
“ and ingenious friends for the more easy conveyance of my dear self from Kintbury to Bath,  
“ and saving some of the many thousand bumps that flesh is heir to, I must be worse than a  
“ Kalmuck not to prefer being under the conduct of the ladies from Devizes; but then, vain as  
“ you have taught me to be, I am not vain enough to suppose, I am any way entitled to such honour; neither can I think of troubling the good  
“ Doctor to come to Marlborough, not flattering myself I am so worth having as to be worth  
“ fetching at that rate. In regard to your brother, he is a fine bustling fellow, and one would  
“ not mind leading him a wild goose chase. You suppose it will not be convenient for me to stay  
“ at Kintbury till he returns from Leicester, which will not be before the 20th of August:  
“ but why do you suppose any such thing? How it will be in his way to call on me I know not;  
“ but if it should suit him to look in upon me here about that time, it will suit me as well as any  
“ time, and one would earnestly wish him to be of the party when I make my visit to Farnborough. If he travel in his chair, and his wife  
“ with him, I suppose I am to be strapped on

“ behind, with the portmanteau, which will make  
“ all things easy except to the poor horse, who is  
“ to draw us. So you see, I am at your mercy,  
“ and you are now to let me know what is to be  
“ done. You must acquaint me with Frank’s  
“ plan of operations, and I must hold myself in  
“ readiness accordingly. Upon the whole, I  
“ question whether it is not a perplexing business,  
“ and whether the shorter way would not be to do  
“ as others have done before me, step into a Bath  
“ coach, and say *nothing to nobody*. I was glad  
“ to hear your good mother was so well, and that  
“ there was a chance of my seeing her. I wish  
“ you could have given a better account of  
“ yourself, for I am still of opinion that there  
“ would be no danger in your being well. To the  
“ worthy executor I am obliged for his liberality  
“ to the Scotch episcopal clergy. The *draught*  
“ you mention may be taken at Bath with as good  
“ effect as in London.

“ I am afraid by my visit being deferred I shall  
“ not see all the olive branches. Last year I  
“ promised the Rector some good, sound manu-  
“ script divinity, and this year I hope to perform  
“ it, having a parcel in my portmanteau. So he  
“ will pray there may be no spiritual pads on the  
“ way to rob me. Make my best respects to him and  
“ all my other good friends, and believe me, &c.”

To prove how lively all his letters were, would be to copy the whole of the correspondence now lying before me:—But I do not mean so to deal with my reader, especially as to prove the truth of what has been already asserted of Mr. Stevens, as well as in the further portraiture of his life, parts, if not the whole, of many of his letters must be copied, in all of which the same liveliness of manner, with the same seriousness of thinking will appear. He never appears to have kept a diary or journal of his proceedings, as many wise and good persons have done, and have thought that if it were faithfully and honestly done, it was another means of grace, and an incentive to good actions and rectitude of moral conduct. But while he was at Farnborough, at Dr. Gunning's, on the visit mentioned in the preceding letter, it appears as if Mrs. Gunning had urged him to do so. And after he left her house, he sent her the following diary, for one week, which is certainly as entertaining as any I have ever seen.—Much playfulness of wit, a perfect good humour, which is now and then mixed with sound and serious reflections, which evidently were the spring and foundation of all his words and actions: for in no man was ever more truly verified the saying of our blessed Lord, “ Out of the abundance of the



“ heart the mouth speaketh,” than in the person whose life we are now contemplating.

“ Wednesday, September 3, 1794.—At Mr. Mead’s—rose early—anxious for my portmantau—pleased to see the servant going with it on his shoulder to the coach—wished it safe at Kintbury—had my fears about it—walked for an hour around the fields with Dr. Gunning—compared notes, agreed the conversation flat the day before—could not guess why—perhaps Dr. B., who was of the party, could—he wished to meet Mr. Stevens; query, if he ever wished to meet him again. After breakfast, took leave of my friends: may be, final—had not rode far, when recollected had not paid Nancy for postage and washerwoman’s bill—went back, was told by Mr. Meade she would abuse me for preciseness—memory sadly treacherous, an infirmity common to age—beguiled the way by ruminating on the incidents of the last fortnight—thought with satisfaction on the morning, noon-tide and evening walks to the church with the good Dr. to view progress—mightily amusing to see other people work—should work myself—much to be done, and little time to do it in—the worthy Rector: not idle *he loveth our nation, and has*

“ *built a church—charity edifieth*—called to mind  
“ the pleasant excursion to the clerical meeting at  
“ Bristol, and the happy expedient hit upon by  
“ Peter and me to escape the overflowings of  
“ turtle soup, and save harmless our best clothes—  
“ laudable sollicitude well rewarded!—reflected  
“ with complacency on the many agreeable rides  
“ to and fro, between Farnborough and Bath—  
“ Nancy by my side—enlivening creation—highly  
“ flattered by the very friendly attention of good  
“ Mrs. Quick—the apostolic injunction, *use hos-*  
“ *pitality without grudging*, never more reli-  
“ giously observed than in Paragon Buildings—  
“ greatly delighted with the performance of the  
“ service the two Sundays at the Octagon Chapel :  
“ both excellent men—recollected Mrs. Quick’s  
“ remark on Frank’s sermon, a happy faculty in  
“ combining scripture and comparing spiritual  
“ things with spiritual—very just—Bishop Horne  
“ likewise eminent in that way—thought of the  
“ well-spread table on Monday, and the kind, ac-  
“ commodating disposition of the invaluable  
“ hostess—when, after an early dinner, I bid adieu  
“ to Bath—could not say as Sam. Johnson once  
“ did, ‘ a good dinner, Sir, but not a dinner to  
“ ‘ invite a man to’—much gratified by a gentle  
“ squeeze of the hand from Kitty —, on getting  
“ into the chaise. *Mem.* In my grand climacteric—

“ wonder what it could mean—pursued my journey, musing upon many things—awaked from my reverie by horse stopping at Kintbury—found a letter from Will. Horne, complaining, that when I got among the ladies, single or married, it was all one—nothing could move me—no denying facts—must plead guilty—ate my dinner—entertained my friends with a relation of my adventures, and the wonders I had seen—they much edified thereby—portmanteau not arrived—sent after it, but no tidings—strange misgivings of mind about it—wished I had done as Peter did, and rode in my new coat—went to bed heavy-hearted—slept little.

“ Thursday, Sept. 4.—Up rose the sun soon—not so soon up rose I—looked out at the window—in my mind’s eye saw Peter unlock the two gates and go to the church—wished to see with my *bodily* eye the portmanteau on the servant’s shoulder coming, as I had seen it going, but no such good luck—sent after it once more—all in vain—wrote five letters, one to Mr. Meade representing, in pathetic terms, my distress, and imploring his assistance—and one to young Peter, inviting him to Kintbury, on Sunday, to hear Farnborough news, if not better engaged, and bring young Meyrick with him—on recollection, could not, with honour, be omitted—had

“ given him reason to expect it—he had seen Miss  
“ M—— at Ramsbury in my absence—had inti-  
“ mated that a letter would find its way without  
“ difficulty. I would not willingly forfeit Peter’s  
“ good opinion—read Hanway’s travels—his motto  
“ ‘ *Never despair*,’—hope my portmanteau is not  
“ lost—company to dinner—conversation of  
“ farmers sometimes not less amusing than that  
“ of literary men—perhaps not less edifying—  
“ in the evening a sober game of whist—door  
“ opened—who comes?—enter portmanteau—  
“ joy in every countenance—particularly mine—  
“ Hanway in the right—a sensible man—best  
“ never to despair—remember that.

“ Friday, Sept. 5.—Up soon after six o’clock—  
“ breakfasted at eight—wrote another letter to  
“ Mr. Meade to say, a little patience would have  
“ saved me the trouble of writing and him of  
“ reading—both have heard of the patience of  
“ Job to little purpose, as of many other virtues—  
“ went to Church—congregation reminded me  
“ of Peter’s at the Octagon—three old women,  
“ including myself—dined out—had no reason  
“ to complain—received as much as communi-  
“ cated—trust I did not come worse out of com-  
“ pany than I went in—bad indeed if I did—  
“ concluded with a rubber.

“ Saturday, Sept. 6.—By an act of vio-

“ lence, turned myself out of bed soon after  
“ six o’clock—shaved my head all over—an  
“ easier task than formerly, thanks to Old  
“ Time—he, with his razor, has smoothed the  
“ way for me—meditated a ride to Mr. Saw-  
“ bridge’s—threatened rain—glad of an excuse—  
“ indolence prevailed—read Hanway’s Travels—  
“ his story of Nadir Shah curious but horrid—  
“ read what you will, no denying the Fall: all  
“ nature, all history bear witness to the truth of  
“ Revelation—walked in the garden to prepare  
“ the stomach for the food, while the food was  
“ preparing for the stomach—after dinner sat  
“ a while—made a party quarrel in the evening,  
“ and went to bed in good time.

“ Sunday, Sept. 7.—Got up once more—a day  
“ of rest but not of idleness: lawful to do good on  
“ the Sabbath-day—devoted to pleasure—right, if  
“ pleasure be devotion. Dr. Delany reckons  
“ up the natural advantages of the Sabbath—  
“ it promotes cleanliness, and cleanliness con-  
“ duces to health—rest from labour renews  
“ strength, and enables to perform more la-  
“ bour—thought on Peter at the Octagon—not  
“ a whit behind Frank in illustrating Scripture  
“ truths—audience in raptures—about ten o’clock  
“ arrived young Peter, and his young compa-  
“ nion, in good time for church; had a serious

“ walk, Peter and I in the garden—seemed to  
“ be reconciled to study and confinement—ex-  
“ pressed my hopes, though the Duke of Somer-  
“ set and Lord Webb had carried off a great  
“ deal of Greek and Latin with them, they had  
“ left a sufficient quantity for him—both young  
“ visitors preferred duck to boiled mutton—played  
“ a good knife and fork with that and apple-pie—  
“ went to Church in the afternoon—drank tea—  
“ finished with a piece of plum-cake and a glass  
“ of wine, and took leave, to all appearance  
“ perfectly well pleased with their excursion—  
“ in the evening read Bishop Horne’s Considera-  
“ tions on the Life and Death of John the  
“ Baptist—not inferior to the best of his  
“ works.

“ Monday, Sept. 8.—A dull morning, wet, and  
“ likely to be so, barometer sunk, spirits low—  
“ the influence of the air on the body, and, while  
“ in the body, on the soul, very great: what  
“ wonder! *in it* we live and move, and have our  
“ being—exercise necessary to quicken the cir-  
“ culation, and raise the spirits—day spent in  
“ reading, and the oppressive employment of  
“ eating and drinking—a rubber at night.

“ Tuesday, Sept. 9.—Another wet day—began  
“ to be anxious about getting to town—afraid  
“ the weather would not do for riding on horse-

“ back—remember the portmanteau—all may be  
“ well—a poor creature—good for nothing—  
“ engaged to dine at Dr. Griffiths’s—the walk  
“ not so uncomfortable as expected—a sad thing  
“ to be a coward—a good soldier should endure  
“ hardness—where are the fearful?—company,  
“ only Dr. Griffiths, his daughter, a Counsel  
“ learned in the law, and myself. Gentle pas-  
“ sions, (says Jonas Hanway) and moderate en-  
“ joyments, in the track of religion and common  
“ sense, are things always within our reach, and  
“ certainly productive of the end we aim at—  
“ applicable in the present instance. Parsons  
“ apt to think lawyers rogues—lawyers apt to  
“ think parsons fools—the Doctor continues the  
“ practice of toasts—good Mrs. Quick was not  
“ forgotten—no meeting without cards—ombre  
“ always made a part of the amusement of the  
“ wits and statesmen in the Tory Administra-  
“ tion of Queen Anne—had a blustering walk  
“ home.——*Finis.*

“ And now you see what a week’s journal is,  
“ how literally I am a thing of nought, how truly  
“ my time passeth away like a shadow. You  
“ desired to hear, and you hear with a witness.  
“ If your head did not ache before, surely it will  
“ ache after labouring through this tedious scrawl,  
“ and well is it that it can be continued no far-

“ ther. Excuse me this once, and I will be more  
“ careful in future. Let me know you have  
“ survived it, and it will be a relief to my mind  
“ and my conscience. With best wishes to all,  
“ Ever your’s.”

Of the delight which I have mentioned young people always took in Mr. Stevens’s society, the reader will cease to wonder, when he reads his own idea of the propriety of mixing young and old people together in company ; and in his statement of the character of old people, he fully portrays his own.

“ To hear you talk of *our* enjoying our friends  
“ a little longer ; and of *our* not being likely to  
“ die of *old age yet*, is laughable enough. Why,  
“ you are a brisk lively lass, just in your prime,  
“ full of epigram and fun ; but I am a poor old  
“ creature, with one foot in the grave, sans teeth,  
“ sans taste, sans eyes, sans every thing. There  
“ is sense in your not separating from society,  
“ who can be a useful member of it ; you have  
“ the day before you, and may do much work ;  
“ but with me the night is come, in which no  
“ man can work : it is past twelve o’clock, and  
“ time to go to bed. Dr. Gregory, indeed, in  
“ his comparative view, recommends the associat-

G



“ ing the old with the young ; and it may be profitable to both, as with a little attention it may serve to keep all parties in good humour, which is a very good thing ; it may make the old, by the lively, agreeable conversation of the young, forget their infirmities ; and it may lead the young, from observing the calmed passions and placid manners of the old, to consider old age, to which they are advancing, as no uncomfortable state, nor any formidable evil.”

The sentiments of this excellent man, as to the uses to be made of an acquisition of fortune, are so excellent, that I cannot deny myself the gratification of transcribing, nor the reader the pleasure of perusing, the two following letters: and, indeed, there never were persons, who so literally fulfilled, from the suggestions of their own benevolent dispositions, all Mr. Stevens's ideas of the true use of riches. For it will be seen from the letters themselves, that the excellent Doctor G. employed the first fruits of wealth which had been bequeathed to him in adorning the house of God, and in works of charity and benevolence. All Mr. Stevens's letters breathe so much of affection to his friends, so much benevolence to all, and so much right feelings of religion, that the difficulty I find is to impose upon myself the irksome duty of withhold-

ing any of his correspondence with which I have been furnished.

*“ London, March 4, 1794.*

“ I was afraid it was bad with the executor’s  
“ wife, that she did not herself acquaint me with  
“ their great and good fortune ; for I was sure she  
“ must conclude, I should be pleased to receive  
“ ‘ a full, true, and particular account’ of the  
“ bequest, with all its concomitant circumstances,  
“ in her own descriptive style ; and it was with no  
“ small satisfaction I saw, what I had long  
“ anxiously looked for, a superscription in your  
“ hand-writing, as I flattered myself, it was a sign  
“ you had recovered your wonted brilliancy ; but,  
“ alas ! to my great mortification, I found, upon  
“ opening the letter, that your poor head was still  
“ in as uncomfortable a state as ever, and that  
“ you wrote, not because you were better, but  
“ because you saw little chance of being better.

“ If I were to say, as you think you hear me  
“ say, ‘ the fortune is certainly *great*, but *good*  
“ ‘ only as you make use of it ;’ I should have  
“ no hesitation to say further, that to you, I doubt  
“ not, it would be as *good* as it was *great* ; and  
“ the more you fear answering for yourself, the  
“ less I fear answering for you, that you will be  
“ equally disposed, with your worthy husband, to

“ put it in bags that wax not old,’ and ‘ use it, as  
“ ‘ not abusing it.’ You had before learnt ‘ to be  
“ ‘ careful for nothing,’ but ‘ to cast all your care  
“ ‘ upon him, who careth for you,’ and you have in  
“ no wise lost your reward. I could wish it might  
“ please God to give you health to enjoy all the  
“ blessings around you: but we are all beggars,  
“ and beggars must not be choosers. If every  
“ thing went on smoothly, and there were no  
“ rubs in the way, we should be apt to forget  
“ ‘ the decease we have to accomplish,’ and be  
“ tempted to say, ‘ it is good for us to be here ;’  
“ which would justly subject us to the censure of  
“ ‘ not knowing what we said.’

“ It is a pity I should have damped your  
“ genius, and prevented the display of it in  
“ illustrating your newly acquired curiosities,  
“ by my stupidity. Who knows but it might have  
“ inspired me with a taste for the fine arts, and  
“ given me a relish for antiquities? If it could  
“ be done, it might be expected from the winning,  
“ bewitching way you have of communicating  
“ your ideas, and making every subject you  
“ handle intelligible and entertaining. The li-  
“ brary, with the addition of Mr. W.’s valuable  
“ collection, in such admirable condition, will  
“ be splendid indeed, and much in Peter’s favour,  
“ who, instead of being thrust into a dark hole,

“ as he is at present, will come forth into open  
“ day, and have the best room in the house for  
“ his study, which *you know* the master of the  
“ house, *as he is*, should have. The building  
“ of a new chancel, and the improvements to be  
“ made in that quarter, are worthy of Peter, who  
“ loves to have ‘ every thing done decently and  
“ ‘ in order.’ Thus what he does will be every  
“ way handsome, within and without, there can  
“ be no question: he will ‘ not offer unto God  
“ ‘ of that which costs him nothing.’ Whether  
“ I shall come to see how you are going on is  
“ very uncertain, but if I do not, I cannot believe  
“ that you will think it is, because I am not in-  
“ terested at all about you. Remember there is  
“ a time when the strong men will bow them-  
“ selves, when fears shall be in the way, when  
“ the grasshopper shall be a burden, and desire  
“ shall fail: remember these things, and you will  
“ not wonder if you do not see me.

“ And so your brother is full of learning He-  
“ brew, and translating some part of Bull’s  
“ works. There are some ladies now in Gay-  
“ street with whom he might have agreeable  
“ conversation on the subject of Hebrew roots;  
“ Mrs. and Miss Attham, the daughter and  
“ grand-daughter of Mr. Parkhurst: they lodge

“ in the same house with Miss Horseley, the  
“ sister of the Bishop of Rochester. With what  
“ view is your brother translating Bishop Bull,  
“ and what part of his works? I suppose he  
“ knows that some of them have been already  
“ translated. I am glad to hear he and his wife  
“ are both well and happy.

“ I am not surprised to hear the Principal is  
“ very indifferent; he is some years older than  
“ I am; he has threatened to leave us every now  
“ and then, and at last most likely he will: but as  
“ Old Latimer said to Ridley, who looked behind  
“ him, when they were going to the stake, ‘ Here  
“ ‘ I am, Master Ridley, after you as fast as I  
“ ‘ can;’ so I may say to the Principal, coming  
“ after you as fast as I can. It is comfortable  
“ the old lady keeps so well, as probably she has  
“ some exercise for her strength and patience,  
“ or strength of patience, read it which way you  
“ will.

“ So poorly as you have been, I am afraid you  
“ have not been able to turn over the good  
“ Bishop’s two last volumes. They are well  
“ spoken of, and I believe there will be a call soon  
“ for another edition.

“ Being got to the length of my letter, I  
“ must conclude with best respects to *all* friends,

“ not having room to particularize, and best  
“ wishes for the re-establishment of your health  
“ and spirits.

“ Ever your’s, &c.”

“ Dear Madam, *London, July 4, 1794.*

“ After the pitiable account given of you by  
“ our reverend and worthy dignitary, the sight  
“ of a superscription in your fair hand was re-  
“ freshing beyond measure, and I read with  
“ peculiar pleasure that you found yourself better  
“ than for many months past: for though John  
“ Norris somewhere observes, with his usual  
“ smartness, the danger is in being *well*, not in  
“ being *ill*, I fear *your being dangerously ill*,  
“ and shall always rejoice to hear *you are well*,  
“ having no apprehension, from your manner of  
“ spending the time of health, of your ever being  
“ *dangerously well*. Good Mrs. Quick! with  
“ what heartfelt delight does she receive you  
“ in the morning, and minister to your amuse-  
“ ment through the day! Placid Peter! with what  
“ complacency does he hail your return in the  
“ evening! May the waters and the exercise  
“ restore you to comfortable health, and may you  
“ live to see your children’s children, and peace  
“ upon Israel!

“ From the rapid progress made in the re-

“ pairing, enlarging, and beautifying of the  
“ church, I perceive my worthy friend intends to  
“ furnish an exception to Sir Roger de Coverly’s  
“ observation, that *church-work is slow*, and I  
“ see, likewise, that he is commendably deter-  
“ mined, after the example of Solomon, to finish  
“ the house of God, before he finishes his own  
“ house; though some, perhaps, may be disposed  
“ to dub him, for his pains, a *second Solomon*,  
“ in the less favourable acceptation of the word.  
“ And the good man has not only the satisfaction  
“ to find the great work carried on with zeal  
“ and alacrity, none weakening the hands of the  
“ people, or troubling them, as in the re-building  
“ of the temple; but he has the pleasure to re-  
“ flect, that when the work is finished, none of  
“ those who knew the church in its former state,  
“ will have reason, on recollection, to weep and  
“ lament, but all may shout aloud for joy.

“ And so you say, knowing what a poor, dull,  
“ stupid creature I am, you almost despair of my  
“ having curiosity enough to come and view the  
“ alterations taking place at Farnborough. To  
“ be sure it is a pity you should not be indulged  
“ the opportunity of displaying your genius, and  
“ showing how cleverly you have managed mat-  
“ ters. Methinks I hear you relating with inex-  
“ pressible glee, and the happiest fluency, how

“ *you* planned this, and *you* contrived that, *you*  
“ suggested the other improvement; how Peter  
“ would have had this so, and so, and how auk-  
“ ward it would ~~have~~ been, *you know*, and how  
“ much better it is, how much more convenient,  
“ and more elegant, for being agreeable to *your*  
“ direction. But what a mortification would it  
“ be, when I ought to be all wonder and surprise,  
“ to hear me come out with a cold phlegmatic no,  
“ or yes! Indeed you might console yourself  
“ with pitying my want of taste and spirit: but  
“ would that be a sufficient gratification? Upon  
“ the whole, perhaps, it may be advisable not  
“ to hazard the disappointment, but leave the  
“ hum drum mortal to himself, absorbed in his  
“ own vanity.

“ Whether you will admit my application of  
“ the text alluded to in my last, or not, I never  
“ made a more apposite one, and I *feel* the force  
“ of it. Grey hairs are found upon him, it is  
“ ~~said~~, and he knoweth it not. That person, I  
“ suppose, had but a few. Mine are too many,  
“ and too visible, ~~even~~ to escape my notice, dis-  
“ posed as I may be to wink at them. While  
“ others go far and wide to see *ruins*, I have only  
“ to look in the glass; a ruin presents itself, and  
“ the business is done. You want me, after  
“ having beheld my natural face in a glass, to



“ go my way, and straightway forget what  
“ manner of man I was ; but treacherous as my  
“ memory is, that cannot be, the lines are too  
“ strong and deep, the impression is not so easily  
“ effaced.

“ You urge me to come to hear *all*, and as a  
“ further inducement, you observe, that besides  
“ what you have to say, Peter has a deal to tell  
“ me, which every one allows is much more to  
“ the purpose. The hearing of what Peter has  
“ to offer on any subject would certainly be an  
“ additional motive for wishing myself at Farn-  
“ borough, and its being more to the purpose  
“ than what you have to say, you evidently shew  
“ to be your stated opinion, no less than that of  
“ others, by the silence you regularly observe  
“ whenever he is about to speak, and your never  
“ failing to let him take the lead in all conver-  
“ sation ; but, what you have to say yourself is  
“ always so much to the purpose, that to hear it  
“ I would cheerfully submit to all the bumps I  
“ should receive in the ride from home to the  
“ happy spot, which on a moderate computation,  
“ at the rate of one thousand per mile, the quan-  
“ tity observed by a friend of mine to be uni-  
“ formly received in that space, would amount  
“ to the sum of one hundred and fifteen thousand  
“ and upwards. So you see it is not for the want

“ of inducement or inclination ; the fault is in  
“ the *old materials*. But after all, notwithstanding I have no other attendant than my old man  
“ William,\* I should think crowded as you are  
“ with *real curiosities*, you would not wish  
“ any more antiques at present, and had rather  
“ have the room than the company of such  
“ rubbish.

“ I mentioned in a letter to your brother a  
“ design I had upon the Doctor, and I am obliged  
“ to him for humouring me in my fancies.  
“ He has the thanks of the Scotch Episcopal  
“ Church; which were transmitted to me in a  
“ letter from the Bishop of Aberdeen; and  
“ their prayers he may be sure of, which he will  
“ think worth all the money, not to mention  
“ the Bishop’s blessing, which, perhaps, he  
“ may think not inferior in value to that of his  
“ own diocesan.”

\* By his man William, this worthy man meant *himself*, for he never had any other attendant. Without the least particle of parsimony, he never would have a servant, for two reasons: 1st, Because he disliked the trouble of it; and next, because he was desirous of reducing his personal expenses within as narrow a compass as possible, that he might have the more to give away. He had many jokes about *his man William*, using to say, *he had no more faults than himself*.

Upon the subject of Dr. Gunning's pious care in adorning and beautifying his church, he further writes, in another letter :

“ I am sorry you should have set your heart on  
 “ my being at the opening of the church, as that  
 “ was at no time probable, and is now entirely  
 “ out of the question. What may happen in  
 “ the spring no one can tell, but as ‘ life never  
 “ ‘ knows the return of the spring,’ the chances  
 “ are against my being then at Farnborough.  
 “ The tower, it was imagined, *would fall on*  
 “ *Peter,\** and I conclude it *did*; but I trust with-  
 “ out doing him any material injury, as you  
 “ mention no such thing, and speak of its being  
 “ finished and looking very handsome. If Peter  
 “ will be so delighted with the pulpit, when it  
 “ is up, how delighted will you be when he is  
 “ in it! I am glad the way to the church is  
 “ made smooth and easy: it is to be hoped the  
 “ people will not want to be told, *this is the way,*  
 “ *walk ye in it.*”

This worthy man was prevented by illness from attending the opening of the church at Farn-

\*. But the good letter-writer furnished an elegant clock to this tower, which cost him upwards of 70*l*.

borough, in the month of March, 1795, but when he heard of it, by a letter from Mrs. Gunning, thus he answers:

“ *March 10, 1795.*

“ Many thanks for the pleasing account of the  
“ feast of dedication. Methinks I see the good  
“ Peter, with the keys at his girdle, as eager to  
“ open the doors of the temple, as the people could  
“ be to have them opened. That they had such  
“ a desire and longing to enter into the courts of  
“ the Lord looks well: and as Charity believeth  
“ all things, let Charity believe it was from a  
“ better motive than that of idle curiosity. The  
“ Doctor’s *pensioners* in putting off their old  
“ clothes will be reminded to put off the old man;  
“ and in putting on their new clothes to put on  
“ the new man: and you will have the satisfac-  
“ tion to see the scions which you have planted  
“ become, by the blessing of God, trees of righ-  
“ teousness. Though your good man was never  
“ happier in his life than in seeing the Church so  
“ full, and in preaching the Gospel, after the ex-  
“ ample of his Master, to the poor; yet I could  
“ have wished, for the sake of the rich at a dis-  
“ tance, that the day had been more favourable,  
“ that they might have been gratified in hearing  
“ him. Crimson velvet, with a deep gold fringe,

“and every thing to answer it! handsome indeed! \* Where is the Lord worshipped in the beauty of holiness, if not within thy walls? Thither may the tribes go up to give thanks to the name of the Lord—and peace be within thee!”

To close this matter, so anxious was this excellent man, no less than his worthy friend, Dr. Gunning, that every thing, relating to the sacred offices of religion, should be done decently and in order, that he sent the Doctor a beautiful little service of communion plate, fit for the pocket, to use in administering the holy communion to the sick, with the following inscriptions, which I have seen:—On the covers of the paten these words, from *St. John's Gospel*, *ch. i. v. 29*: “Behold the Lamb of God!” On the inside of the paten, “He was known of them in breaking of bread:” and on the cup, “When I see the blood, I will pass over you.” *Exodus*, *ch. xii. v. 13.* and on the foot of the cup, “For Christ is our peace.”

This present was accompanied with a letter to Mrs. Gunning, which I with pleasure transcribe,

\* These cushions for the altar were the gift of Mr. Stevens.

because it gives the character of the inestimable man to whom the gift was made, in the most expressive and energetic language, peculiar to him who wrote, and who was intimately acquainted with the worth and piety of him of whom it is written :

“ There is something else in the parcel, for  
“ the sending of which, perhaps, I ought to make  
“ some apology. You may remember you mer-  
“ rily said one day, that your good man was so  
“ particular, he would hardly go to visit the sick  
“ without his band. Now, as he is so very  
“ liturgical, so very rubrical, and so very cano-  
“ nical, I have taken the liberty to send him some  
“ private communion plate, which I hope he will  
“ gratify me in accepting, as a small token of  
“ my unfeigned friendship for him, and my high  
“ reverence for his amiable, exemplary character,  
“ as a Christian Divine of the Apostolical Church  
“ of England.”

In all the letters which have preceded, and those few which I shall yet have occasion to quote, it will appear how well read Mr. Stevens was in the Holy Scriptures, and how aptly he introduced their language as his own, without the labour of formal quotation. The intelligent reader will

hardly need to have it pointed out what energy, force, and dignity this gives to the style of the writer; nor how careful he is, never to introduce these passages but when the subject well justifies their use. It is by such a judicious application of language so sacred, that the true Christian, whose religion resides in the heart, and who has it there, always ready for use, is distinguished from the enthusiastical fanatic, who is continually dishonouring God's word by unseasonable applications of it. I quite agree with a beautiful and energetic modern writer,\*

“ That Scripture should never be perverted,  
 “ either in speaking or writing, to unworthy purposes; that ordinary occurrences should be  
 “ related in ordinary language, and that we have  
 “ only to turn our eyes to the fanatical government of Cromwell, and the language of the  
 “ Independants of that age, to behold the rock  
 “ which true piety should avoid. The solemn  
 “ language of inspiration was never intended to  
 “ promote deceit, or to cover hypocrisy, to be  
 “ used by the inconsiderate, or hackneyed by  
 “ the designing. It is the word spoken *in season*  
 “ which alone is pronounced *good*.”

But paying all due attention to a caution so

\* Brewster's Meditations for the Aged.

wise and judicious, I also agree with the same animated and interesting writer, "that when an  
"allusion can be made with success, the opportunity ought not to be omitted, or rather ought  
"to be readily accepted:" and knowing that the excellent person, whose life I am recording, was neither a hypocrite nor a fanatic, I have no difficulty in saying, that the beauty of his letters, and the strength of all his writings, are chiefly derived from this source, which he had the art of so happily applying, or rather which flowed so naturally from his pen, guided by a heart so entirely dedicated to the service of his blessed Master. I shall for the present conclude his correspondence with his observations on the uses of sickness to the true christian, as found in parts of two or three letters, addressed to the lady, whose vivacity of manner, and unfeigned piety for so many years, and to the end of his life, attracted his friendship and esteem.

"November 30, 1789.

"I am extremely obliged to you for your affectionate letter: but, methinks, though I  
"wished you to write, I am sorry you did write.  
"I wished it as a proof of your being in better  
"health, but as you are not, I am afraid it was  
"an exertion beyond your strength, and I am

H



“ sorry for it. Pleasing as it is to hear from you,  
“ let me beg of you always to consult your own  
“ case, and never write but when you find your-  
“ self in good spirits; for be assured it will ever  
“ be a pain to me to read, what it was a pain to  
“ you to write. It is a sad thing that the faculty  
“ cannot, by skill or by chance, hit on something  
“ to relieve you: but though they have not yet  
“ done it, let us continue to hope they shortly  
“ will; for hope itself, as Sam. Johnson observes,  
“ in one of his *Idlers*, is happiness; and its frus-  
“ trations, however frequent, are less dreadful  
“ than its extinction. You deserve good health  
“ and good spirits, you employ them to such  
“ excellent purposes, when you enjoy them in  
“ any tolerable degree: and your conduct in  
“ sickness is an admirable lesson of instruction.  
“ We all lament your want of health, and feel  
“ for you in your sufferings: but none of us can  
“ be tired of you. As to the continual horrors  
“ on your mind, of which you complain, they are  
“ with you, as with Dr. Johnson, owing to bodily  
“ disease; and whenever it pleases God to remove  
“ the one, the other will cease of course. I  
“ thought of you the other day, when I was  
“ looking over your good father’s godfather’s \*

\* George Stanhope, D. D. Dean of Canterbury, author  
of the *Comment on the Epistles and Gospels*.

" comment on the Gospel for the 24th Sunday  
 " after Trinity, where he says, ' So provident is  
 " ' God in all his dispensations, so gracious even  
 " ' in withholding his mercies and supplies for  
 " ' a season, that the very delays we suffer in  
 " ' temporal affairs are for our own advantage.  
 " ' They do not only contribute to our improve-  
 " ' ment in another kind, but oftentimes make  
 " ' way for a more surprising and bountiful grant  
 " ' in the same kind. And provided we make the  
 " ' right use of them, (as you eminently do) wait  
 " ' God's leisure with patience, consider his me-  
 " ' thods with prudence, and trust in his power  
 " ' and goodness with perseverance, these will not  
 " ' fail in the end to render us both happier and  
 " ' better.' "

The next letter is relative to his own, as well  
 as Mrs. Gunning's, illness.

*" Ewell, Dec. 8, 1794.*

" I take the opportunity of what I call a lucid  
 " interval with which a gracious Providence  
 " sometimes indulges me, to thank you for your  
 " very affectionate letter, so close on the heels of  
 " the former. To receive two letters, when your  
 " general state of health seldom, without pain,  
 " admits of your writing one, is a mark of your

“ solicitude for me, so much beyond any preten-  
“ sions of mine, that I feel quite ashamed and  
“ confounded; and I am ready to ask you the  
“ question I did Frere, in reply to his friendly  
“ enquiries—Why all this bustle about a poor  
“ insignificant old woman, who has been long  
“ past labour, and is fit only to sit mumping in a  
“ chimney corner? You are kindly anxious to  
“ know how I am attended in my crazy condition  
“ of body and mind: for having never heard me  
“ speak much of *female* friends, you are fearful  
“ I have none to rely on in my distress but *male*  
“ friends; and of them you seem to think as Job  
“ did of his, *that miserable comforters are they all*.  
“ To be sure they are not to be compared with  
“ the others, and could I have had you to shake  
“ the vial, and pour out the draught, it would  
“ have lost all its bitterness: but such assistance  
“ as was necessary having been supplied, I have  
“ done tolerably well, and in being much alone  
“ there is no harm. Sheep, you recollect, when  
“ they are ill, and find their end approaching,  
“ separate from the rest of the flock, to lie down  
“ in solitude and die in peace. And can we, the  
“ sheep of God’s pasture, act more sensibly than  
“ to follow their example, and do likewise? How-  
“ ever, except for the first fortnight after the  
“ knock on my pate, I have made the usual ex-

“ cursion to Ewell, (Mr. Calverby’s) not on horse-  
“ back, indeed, but in a chaise, from Saturday till  
“ Tuesday, which, it is supposed, may do good  
“ like a medicine: though when I consider my  
“ time of life, with the nature of my complaint,  
“ I have no reason to expect much in the way of  
“ recovery.\* As our days, at most, are but a  
“ span long, the measure remaining to me must  
“ be short, and all that cometh is vanity.

“ It was no small relief, after the wretched ac-  
“ count given of your health, to hear that though  
“ you had very many hours of darkness and  
“ horror, you had some of light and gladness,  
“ and had experienced that the sharpest afflic-  
“ tions, through the tender mercy of God, have  
“ their intervals of ease and comfort. Gold is  
“ tried in the fire, and for every trial it comes  
“ forth the purer, as you have the satisfaction to  
“ find. When the furnace is heated seven times  
“ more than it was wont, it is that the vessel may  
“ be the fitter for the master’s use, purged from  
“ all dross, and sanctified. You suspect that you  
“ lament so much the want of health, as not to  
“ be sufficiently thankful for the many blessings  
“ you enjoy: but let not your heart be troubled,

\* He, however, was spared to his friends and the world  
for above twelve years longer.

“ be of good cheer. The very suspicion is a sign  
“ to the contrary : the fear of not being sufficiently  
“ thankful is an argument of thankfulness.”

It is now time to introduce Mr. Stevens to the reader in another character, namely, that of an author ; for he has at several times produced very learned works. But such was the excessive humility, which ever marked his character, that his name was never prefixed to one of them for many years. In the year 1773 he first appeared as an author, by sending forth a work entitled : “ An  
“ Essay on the Nature and Constitution of the  
“ Christian Church, wherein are set forth the  
“ Form of its Government, the Extent of its  
“ Powers, and the Limits of our Obedience, by a  
“ Layman.” The period chosen for this publication was most happy ; for it was “ at a time  
“ (as the preface states) when the press teemed  
“ with the most scurrilous invectives against the  
“ fundamental doctrines of our religion ; and  
“ even the newspapers were converted into  
“ trumpets of sedition by the enemies of the  
“ Church ;” and, therefore, this good man thought, and justly, that silence on the part of its friends would be criminal, and a cold neutrality inexcusable. The object which this excellent writer had in view in the publication does honour

to his head and heart, as explained by himself. He concludes the preface by praying "that the  
" publication may prosper to the edification of  
" the ignorant, the conviction of the erroneous;  
" and the establishment of the faithful: that the  
" ever blessed Trinity may be worshipped as  
" such, in all sincerity and truth; that christians  
" may no longer dissemble with each other, in  
" transactions of the most serious nature; that  
" their conduct may be directed by knowledge,  
" neither swerving towards an enthusiastic con-  
" tempt of all order and decency on the one  
" hand, nor towards a lukewarm indifference to  
" every thing that is sacred on the other: but  
" that all who profess and call themselves chris-  
" tians, may hold the faith, in unity of spirit, in  
" the bond of peace, and in righteousness of  
" life." It may well be believed, from what I  
have stated of the author's views, and from the  
soundness of his principles, and the extent and  
nature of his reading, that no man was better  
qualified to give a right notion of the Church  
of God; whose foundation he lays in the scrip-  
tures; and upon that ably raises the superstruc-  
ture of her government, her authority, and  
powers: and by the like authority of scripture  
proves the duty of obedience from her sons. The  
opinion of an obscure individual upon such a

subject is of little consequence: but the venerable Society for promoting Christian Knowledge deemed it so admirably adapted for the instruction of those who have thought but little on this important point, that about thirty years after its first publication, they put it upon their catalogue to promote its extensive circulation; and for the first time, the name of its highly respected author was prefixed.

That the opinions of Mr. Stevens, respecting the Sin of Schism, underwent no change from what he thought of it when he first published his *Essay on the Church*, appears by a private letter now lying before me, dated September 8, 1798, in which he says, after speaking of a work on this subject, "I am afraid the principles are so  
" uniformly right and correct, it is more than  
" the age will bear. We are rather mended,  
" perhaps, but is there not reason to suspect the  
" *goodly apple is somewhat rotten at the core?*  
" Some will approve one part and some another;  
" but there are few I doubt who will subscribe  
" their unfeigned assent and consent to the whole.  
" I question if the article on *Schism* will not be  
" as much objected to as any; and yet one does  
" not see why. It certainly speaks the doctrine  
" of scripture and the church of England. There  
" is undoubtedly such a thing as *Schism*, and it is

“ as undoubtedly *a sin* as adultery or drunken-  
“ ness ; and the being guilty of it, the Apostle  
“ says, is being *carnal*. It surely behoves every  
“ one to enquire wherein it consists, in order to  
“ avoid it. Our church teaches in her catechism,  
“ that there are two sacraments generally neces-  
“ sary to salvation, Baptism and the Lord’s Sup-  
“ per : and if so, the inference is fair, that with-  
“ out them, generally speaking, there is no sal-  
“ vation. And, if they are necessary, it is ne-  
“ cessary to know where they are to be had : for it  
“ is not to be supposed that every man has a right  
“ to administer them, any more than every man  
“ has a right to use the king’s seal. The scripture is  
“ express, *that the Lord added to the Church daily*  
“ *such as should be saved* ; it is in the Church,  
“ therefore, that the means of salvation are to be  
“ had, and consequently it is incumbent on every  
“ one to be added to the Church, and to keep in  
“ it, as he has no right to expect the end, but in  
“ the use of the means in the way which God has  
“ appointed. As to the doctrine being uncharit-  
“ able, which some object, so far is it from the  
“ want of charity, that to warn people of their  
“ danger is surely the truest charity ; and we  
“ know what was to be the fate of the watchman  
“ who did not warn the people. And the adul-  
“ terer and drunkard may as justly call it un-



“ charitable to be told, that such shall not inherit  
“ the kingdom of God, as the Schismatic that he  
“ must be of the Church to be saved. To ask  
“ what is to become of those who are without the  
“ pale, is nothing to the purpose ; God will judge  
“ no man, but by the law which he has given him ;  
“ nor will any be responsible for opportunities  
“ they never had. As many as have sinned with-  
“ out law, shall also perish without law ; and as  
“ many as have sinned in the law, shall be judged  
“ by the law. God is no respecter of persons ;  
“ he will be justified in his saying, and clear when  
“ he is judged.”


The above work, “ *on the Church,*” was published, evidently with a view to counteract their designs, about the time when some of the clergy of this kingdom had taken a most singular and unaccountable step with respect to their subscription of the thirty-nine Articles of Religion. Certain Clergymen of the Church of England, and certain Members of the two professions of Civil Law and Physic, met at a Tavern in the Strand, called, the Feathers Tavern, and thence this meeting was denominated the Feathers Tavern Meeting, and prepared a petition to Parliament, praying to be relieved from subscription of the Articles which all of them had subscribed ; and having, by advertisement in the newspapers, invited all who

thought themselves aggrieved in this respect, to join them in endeavouring to obtain redress, I am sorry to say the petition was signed by about two hundred Clergymen.

This petition was offered to be presented to the House of Commons, and a motion was there made that it be laid upon the table. This was strenuously opposed, and warmly debated. It was observed, and justly, that Parliament could not grant relief to those who had already subscribed, as they had no power to vacate oaths; and it was a little singular, that those who made no scruple to subscribe the Articles, and to declare their unfeigned assent and consent to them, and every part of them, in order to obtain a living, had no sooner obtained one, than they were desirous of being relieved from those very Articles, without assenting to which the living could not have been conferred. And it was further said, that as to those who were not yet beneficed, and who wanted to seize on the emoluments of the Church, without believing in her tenets, or complying with her laws, they were not at all to be listened to; as from every principle of reason and justice, they should be excluded from her for ever. It was also argued, by the most moderate men in Parliament, that it was necessary that those, who were appointed to be the public teachers and instructors of the people,

should be bound by some certain principles, from which they were not to deviate: that to prevent disorder and confusion, it was fitting that some public symbol should be established, to which they should all assent, as a mark of their conformity and union: that a simple assent to the Scriptures would, in this case, be of no signification; as it was too well known that the greatest absurdities, and even blasphemies, had, at different times, been attempted to have been supported, or defended, upon their authority: that the Clergy were under no necessity of accepting benefices contrary to their consciences: and if their scruples arose afterwards, they had it always in their power to quit them. The petition was, therefore, rejected by a very great majority; many members of the opposition joining with administration in the rejection. The numbers for rejecting were, 217—for receiving the petition, 71: and I never have read or heard, that any of the actually beneficed Clergy, who signed the petition, *and whose scruples had arisen after they had accepted the preferment*, resigned their charge, in consequence of their petition being rejected, except the Reverend Theophilus Lindsay; who, by afterwards opening an Unitarian Chapel, in Essex-street, and composing a new Liturgy for the use of his congregation, shewed, that his objection went, *not to the*

subscription merely, but to the fundamental doctrines of the Church of England. It was, in order to give correct notions upon these important subjects, that Mr. Stevens published the above pamphlet. But that was intended for grave and serious readers only. He thought, however, that a little of his playful wit and humour might be successfully exerted upon this occasion. Accordingly, in the same year, the Reverend Francis Wollaston, who then was, and is still, rector of Chislehurst, in the county of Kent, having published "An Address to the Clergy of the Church of England in particular, and to all Christians in general," Mr. Stevens printed "Cursory Observations on a Pamphlet, entitled, An Address, &c." which are written in such a strain of easy unaffected pleasantry, accompanied with such solidity of argument, as have not often been combined in the same author. He thus begins his pamphlet by remarking on the oddity of the title, "Seeing advertised a pamphlet, entitled, An Address, &c. I had a mind, being one of the people called *Christians in general*, to know what the gentleman had to say to me, and, accordingly, I sent for it. *Free choice, and a desire of doing good in my generation*, as the author expresses it, led me to make a few observations upon the said pamphlet, and to present them to



“ the public for their emolument. Mr. Wollaston  
 “ sets out with acquainting us, that he is an ob-  
 “ scure brother ; and, lest any sceptical mind  
 “ should doubt the truth of it, he has proved it  
 “ to a demonstration at the very entrance of his  
 “ address.

“ On a supposition that *we shall wish to know*  
 “ *more of him than the name he bears*, he next  
 “ informs us, *he is one whom free choice, and a*  
 “ *desire of doing good in his generation, led at*  
 “ *first into the ministry, for which his friends*  
 “ *and family had not intended him.* This piece  
 “ of intelligence cannot fail of giving his readers  
 “ a very favourable opinion of the good sense and  
 “ judgment of his friends and family ; and the  
 “ more we see of him, the more we shall be dis-  
 “ posed to wish that he had listened to their ad-  
 “ vice, instead of following his own inclinations.”

After following him through his pamphlet, and giving him that sort of chastisement and good-humoured rebuke, which, as a beneficed clergyman of the Church, he thought he deserved, he concludes his excellent observations thus, (which I have thought it my duty to transcribe, for the sake of shewing the opinion entertained by so deep read a layman of the Articles and Liturgy of our church.) “ Our author,” says Mr. Stevens, “ sums up the whole with a petition, which he

“ wishes to be preferred to the Bishops; and I  
“ will conclude with what I wish the real friends  
“ of the Church may present to them by way of  
“ counter-petition. That the present set of Arti-  
“ cles, which, for the soundness of their doctrine,  
“ are the glory and ornament of our Church, and  
“ cannot aggrieve any but its open or secret ene-  
“ mies, may be preserved to us whole and entire :  
“ for we have no objection to subscribing them  
“ *fairly*, as they contain nothing but what is *read*  
“ *in Holy Scripture, or may be proved thereby* ;  
“ and we verily think they are our best security  
“ against the Papist, the Infidel, and the Heretick.  
“ That our Liturgy, compiled from the Liturgies  
“ of the first and purest ages of the Church, not  
“ only as to the form, but as to the matter and ex-  
“ pressions, and composed with such simplicity  
“ and majesty, as to be adapted to the capacities  
“ of the ignorant and unlearned, and edifying  
“ and instructive to the most enlightened, may  
“ be continued to us in its present perfection,  
“ without addition, and without mutilation. That  
“ *our Church* may still be, what it always hath  
“ been, the honour of the reformation, the  
“ strongest bulwark of the Gospel against Popery,  
“ and the brightest star in the Christian firma-  
“ ment. The terms of our communion are pure  
“ and scriptural ; and if they, who now dissent

“ from us, will continue to do so, the fault is  
“ theirs, not ours: we have done our duty, and  
“ they are to see, whether separation from such a  
“ Church does not involve them in the guilt of  
“ Schism.”

But, strenuous as Mr. Stevens was, in defending the Doctrines, Articles, and Liturgy of our venerable Church, and sharply as he treated the *work of Mr. Wollaston*, yet his generous conduct to the individual was just what might have been expected from one, who knew, *that to do to others as you would wish them to do to you*, was a prominent command in that gospel, which he made the guide of his life. An enemy of Mr. Wollaston, finding Mr. Stevens to be the author of the “*Cursory Observations*,” wished to furnish him with some *personal* reflections on that Reverend Gentleman; but he was dismissed by the good-humoured, and kind hearted man, telling him, that the faults of the book, and not of the man, were the objects of his attack. Many years afterwards, by the kind instrumentality of a mutual friend, these two literary combatants became very sociable. Mr. Stevens certainly never altered *his* opinions; whether Mr. Wollaston ever changed *his*, I know not; but as thirty-seven years have now elapsed, since he published his Address, which was the object of our author’s remarks, and he has, during all that time,

continued to be rector of Chislehurst, it is fair to presume that he saw reason for changing the opinions he entertained when he published that pamphlet.

In the year 1776, Mr. Stevens published "A Discourse on the English Constitution, extracted from a late eminent writer, and applicable to the present times." His motive for this publication was to counteract the dangerous absurdities which, about that time, were published in factious newspapers, to answer the purposes of a party, and to throw every thing into confusion, by furnishing people with a few rational principles concerning the nature of civil power, the necessities of society, and the positive laws of their own country. His object, therefore, in publishing this tract, was, to convince his deluded fellow-subjects that there was no liberty without law, no security without obedience.

In the year 1777, he published two distinct works: the one, entitled, "Strictures on a Sermon, entitled—The Principles of the Revolution Vindicated—preached before the University of Cambridge, on Wednesday, May 29th, 1776; by Richard Watson, D. D. F. R. S. Regius Professor of Divinity in that University;"—and the other, entitled, "The Revolution Vindicated, and Constitutional Liberty asserted; in answer to



“ the Rev. Dr. Watson’s Accession Sermon, “ preached before the University of Cambridge, “ on October 25, 1776.” In both these works, which may well be considered together, he takes severe notice of some of the learned Doctor’s topicks; and contends, that the Doctor and his friends endeavour to support doctrines, in their political creed, which, if followed, would destroy, and not preserve the constitution, grounding all authority in the power of the people; while Mr. Stevens insists, that the revolution intended to preserve, and did preserve, the constitution, in its pristine state and vigour; and that this is manifest from the convention, founding the revolution entirely on the abdication and vacancy of the Throne.

It is certainly quite clear, that many persons, who wish to support the wildest doctrines of democracy, have been very happy to lay hold of expressions of writers, such as Dr. Watson, to give, as it were, a colour to their absurd notions; notions which such writers would fly from with abhorrence. Mr. Stevens, on the other hand, endeavours to make the scriptures the standard of his politicks as well as morals; and certainly argues with great force and ability.

Prior, in point of time to any of these latter works on political subjects, he had proved his in-

imate knowledge of, and his critical acquaintance with, the Hebrew language, by a work, entitled, "A new and faithful Translation of Letters from M. L'Abbé de ———, Hebrew Professor in the University of ———, to the Rev. Dr. Benjamin Kennicott, &c. &c." Whether the letters were translated from the French, as the title-page imports, or were the work of Mr. Stevens himself, it is not material to enquire. The object of this publication was to offer some observations on the Doctor's proposals, and to point out the *supposed* evil tendency of the plan. Some severe animadversions upon Mr. Kennicott's plan had been drawn from the pen of Dr. Horne, under the title of, "A View of Mr. Kennicott's Method of Correcting the Hebrew Text, &c. humbly submitted to the Consideration of the Learned and Christian World." These particulars are noticed, to shew that Mr. Stevens (if he did err) did not err alone in his judgment upon the points at issue; but that he thought on them with persons of profound erudition and skill in biblical researches, who, from their knowledge of the Hebrew, were competent to form an opinion on the subject; and who apprehended, on mature reflection, that much evil might accrue to the cause of revealed religion, much dishonour be cast on the sacred writings, and much advantage, how-

ever unintentionally, be given to infidelity, by an indiscriminate reference to every manuscript copy of the Hebrew Bible, that could be procured.—The design of substituting a new text from the mass of such heterogeneous materials, for the one now in use, which it was well known had ever been preserved with scrupulous fidelity, under the special providence of the Almighty, was thought of by Mr. Stevens, as fraught with imminent disservice, not to say, with extreme danger, to the cause of true religion. But, whatever may be the sentiments of men of learning, and particularly of those who are more conversant in Hebrew than I profess myself to be; or, however they may differ on the question, as to the integrity or corruption of the Hebrew text, Dr. Kennicott's work has been now many years in the hands of the Hebrew scholar: and certain it is, that Mr. Stevens, by the part he took in the controversy, has not disgraced either the cause or himself; but has displayed a perfect acquaintance with the subject, a profound veneration for the Bible, and a most anxious solicitude to preserve its purity. If sometimes there appear to be a severity, there is no sourness in the censure; and even in his honest indignation against whatever to him seemed hostile to the interests of Christianity, there is no personal animosity; and his natural vivacity is ever friendly

to religion, and often visibly restrained by a sound judgment and a serious heart.

These were all the works Mr. Stevens published between the years 1777 and 1800, excepting the sketch of Mr. Calverley, which I have already given, as printed in the Gentleman's Magazine; and he could not be prevailed on to announce himself as the author of any of them. But, at the earnest solicitation of his friends, he collected them into a volume, which, with his characteristick humility, he styled, *Oudevos erga*, the works of Nobody: and by the appellation of Nobody he was ever afterwards known amongst his friends. This collection he gave to several; and, to the books of some of his friends, he added, in the blank leaf at the beginning of the volume, this sketch of himself, the justness of which, though extremely well drawn, will not be acknowledged in all its parts:

“ Never was *person* better described by *proper name*, than the writer of the following sheets.  
 “ View him in what light you will, he is *NOBODY*,  
 “ a mere cypher, a blank in creation.

“ Even in these papers, suggested possibly  
 “ more by a desire of applause than of doing good,  
 “ and of which, perhaps, he is vainer than he suspects, he is *NOBODY*; seeming to be something,  
 “ when he is nothing; for, ‘ what has he said,’

“ that he did not receive from one author or another ?

“ See him in company, and you cannot hesitate  
 “ to pronounce him nobody. His very countenance  
 “ betrays it : he is shy, awkward, silent, neither  
 “ profiting others by his conversation, nor,  
 “ to appearance, profiting by their’s ; and, probably,  
 “ ascribing to humility that behaviour which  
 “ may be the effect of pride.

“ As a member of society, he is nobody ; neither  
 “ father, husband, uncle, brother ; he sits  
 “ solitary, wrapt up in thick gloom, musing on his  
 “ own insignificance, yet absurdly shrinking from  
 “ all the duties of active life. A melancholy cast,  
 “ sometimes, leads him to the habitations of the  
 “ afflicted ; and being too indolent to withhold  
 “ his money, he suffers it to be taken from him  
 “ on the slightest pretence, mistaking, it is to  
 “ be feared, vice for virtue, self-indulgence for  
 “ charity.

“ In one respect he seems to be somebody, being  
 “ blest above most men in friends, eminently  
 “ wise, learned, pious ; but, alas ! not to make  
 “ suitable improvements with such advantages, he  
 “ must indeed be nobody.

“ One who, from long acquaintance, may be  
 “ supposed to know him, and who would be

“happy to testify better things, bears this testimony, and is sorry such testimony is true.”

But how, it will be asked, is this account, “that in company he is shy, awkward, silent, neither profiting others by his conversation, nor, to appearance, profiting by their’s,” consistent with what has been so frequently advanced of his great playfulness of wit, and cheerfulness of manner? I answer, it is perfectly true; and it is no uncommon case.—Among strangers, or in mixed company, he was silent and reserved; and it was very difficult to discover that he knew more than other men—making no ostentatious parade of what he did know—he, upon such occasions, could scarcely be prevailed upon to give his opinion upon subjects, on which he was most competent to form and to pronounce a judgment. This did not proceed from pride or ill nature, but from true humility and lowliness of mind. But when in a small company, or with those he loved, or with good young people, he was open and communicative—by his jokes and mirth he first gained attention and conciliated esteem, and then would discourse upon subjects useful and instructive to his hearers.

From the date of the last publication, in 1777, Mr. Stevens does not seem to have appeared again in the character of an author, till the year 1800, when he was induced to re-enter the fields of con-

troversy. Mr. Jones, in the year 1795, had published the life of that most amiable prelate, Bishop Horne, and dedicated it to Mr. Stevens: and, in the course of his narration, had stated very fully the origin and circumstances of that most excellent man's early acquaintance with the writings of Hutchinson, and his perseverance in his favourable opinion of that gentleman's writings till the conclusion of his inestimable life. Before a second edition of this life was wanted, some writers had attacked the character of Bishop Horne, as an Hutchinsonian; others asserted, that the Bishop had, before his death, renounced all those opinions which he had formed at an early period at the University, in common with the other learned and very exemplary persons mentioned in the work itself, as the companions of his early studies.—Mr. Jones, accordingly, took the opportunity of a new edition of the life of his dear and much-lamented friend being wanted in the year 1799, to introduce a new preface, containing about thirty pages, to vindicate the Bishop against the charge of relinquishing former opinions; and to enter into a neat and concise statement of the doctrines themselves, and to shew how consistent they were with the Holy Scriptures. Without presuming to decide upon the merits of those opinions, which I profess myself not qualified to un-

undertake, this preface to the second edition of the life of Bishop Horne, certainly gives a very complete summary of Hutchinson's opinions; and whether they are adopted or not, are so clearly explained, as to make them level to the most ordinary capacity.

It is but due to this most learned and most exemplary man, Mr. Jones, to introduce a passage from this preface, in which he declares, as I believe the fact to be, that in the notions, which he and the great and good Bishop, whose life he was then re-publishing, entertained, there was nothing that tends to make men troublesome, as heretics, fanatics, sectaries, rebels, or corrupters of any kind of useful learning. All which Hutchinson taught, (and which he endeavours to shew the soundest divines of the Church of England *virtually* taught before him) a man may believe, and still be a good subject, a devout Christian, and a sound member of the Church of England; perhaps more sound, and more useful, than he would have been without them. "For myself," says this truly pious man, "I may say (as I do in great *humility*) that by following these doctrines through the course of a long life, I have found myself much enlightened, much assisted in evidence and argument, and never corrupted; as I hope my writings, if they last, will long bear



" me witness. . . If these principles should come  
 " into use with other people, I am confident they  
 " would turn Christians into scholars, and scholars  
 " into Christians; enabling them to demonstrate  
 " how shallow infidels are in their learning, and  
 " how greatly every man is a loser by his igno-  
 " rance of Revelation. When we are describing  
 " Hutchinsonians, it would be unjust to forget,  
 " that they are *true Churchmen* and *Loyalists*,  
 " steady in the fellowship of the Apostles, and  
 " faithful to the monarchy under which they live.  
 " This, however, is not from what they find in  
 " Hutchinson, though it is to be found in him, but  
 " from what he has taught them to find by taking  
 " their principles from the Scriptures."

This preface was reviewed in the *British Critic*,  
 in February, 1800, and in such a manner, as by  
 no means to give satisfaction to the supporters of  
 those opinions, or to the friends of Mr. Jones;  
 and, accordingly, in the year after the death of  
 that venerable man, which took place on the day of  
 the Epiphany, 1800, Mr. Stevens, with all the  
 ardour of friendship, and with all the ability and  
 spirit which had distinguished him in his earlier  
 years, published, under the name of AIN, the He-  
 brew word for *Nobody*, " a Review of the Review  
 " of a New Preface to the Second Edition of Mr.  
 " Jones's *Life of Bishop Horne*."

The last literary work, in which he engaged, was an uniform edition of the works of Mr. Jones, of Nayland, in twelve volumes, octavo; to which he prefixed a life of that faithful and venerable servant of God, (enlarged from a sketch previously published by him in the *Anti-Jacobin Review*,) composed in such a style of artless and pathetic religious eloquence, as did no less honour to the deceased, than to the head and heart of the affectionate writer. Mr. Jones was well worthy of such a biographer; for he was a man, who, by constant unwearied diligence, had attained unto a perfection in all the learned languages, by the help of which, and his unremitting studies, he had made the subtilty of all the arts easy and familiar to himself; and who is described by the great Bishop Horsley, in a charge to his Clergy, in 1800, soon after Mr. Jones's decease, "as a faithful servant of God, of whom he could speak both from his personal knowledge and from his writings. He was (said Bishop Horsley) a man of quick penetration, of extensive learning, and the soundest piety; and had, beyond any other man he ever knew, the talent of writing upon the deepest subjects to the plainest understanding."

Mr. Stevens was a great admirer, as every reader of true taste ever must be, of the biographical works of the truly eminent Isaac Walton;

and I am quite sure that he had greatly profited by the frequent perusal of his inimitable writings: for no man can read the beautiful life of Mr. Jones, and not see a striking resemblance between it and those lives which were written by Isaac Walton. The same sweet simplicity of sentiment, the same natural eloquence, the same unaffected language, the same vivid descriptions, similar allusions to the most striking passages in Scripture, shine out in every page. The comparison may, with great propriety, be extended further: Isaac Walton and Mr. Stevens were both tradesmen; they were both men of reading, and personally acquired learning; of considerable theological knowledge—well versed in that book, which is the only legitimate source of all theology; the Bible. Both were the companions and friends of the most eminent prelates and divines that adorned the Church of England; both were profound masters in the *art of holy living*, and of the same cheerfulness of disposition, thus proving, by their faith and practice, that true religion had in each of them had her perfect work. Both of them wrote at an advanced period of life—and, considering that Mr. Stevens was arrived at the 70th year of his age, his life of Mr. Jones is a work of great intellectual ability; and he may justly be denominated the Isaac Walton of the 18th century.

To the volume, called by him Οὐδένος ἐργα, he added his letter signed *Ain*—and the sketch of Mr. Jones, as first published in the Anti-Jacobin Review; and having in the blank sheet at the beginning of the volume, written in his own hand the account of *nobody*, which has been already copied,\* he in the leaf at the end wrote what follows:

“ After a lapse of twenty years, in which  
 “ NOBODY maintained the character he had done  
 “ for near half a century before, of being NOBODY,  
 “ and doing nothing, he once more listened to  
 “ the Devil’s temptation of making a book, by  
 “ which he was to get as much money as fame,  
 “ and as much fame as money; and having, with  
 “ no small ado, taken up the old pen, worn to the  
 “ stump, and past mending, he made the other  
 “ struggle, and wrote the preceding letter signed  
 “ AIN, as well as the biographical sketch to the  
 “ memory of an old friend and his own folly,  
 “ which, if they prove nothing else, prove this  
 “ one point, that he is no changeling, but as the  
 “ signature of the letter imports, the same NOBODY  
 “ he ever was.

“ Of the many excellent friends, with which he  
 “ was blessed at the former period, several are  
 “ now fallen asleep, and he has to deplore, not  
 “ only his loss, but his extreme dulness in not

\* See p. 117.

“ profiting more by their conversation and ex-  
 “ ample, while they were continued to him.

“ A kind indulgent Providence, however, has  
 “ raised up other friends of distinguished merit  
 “ and agreeable manners in their stead, to be a  
 “ comfort to him in his declining years. Whether  
 “ he laments sincerely his neglect of the past  
 “ opportunities afforded him for improvement will  
 “ best appear by the use he makes of the ad-  
 “ vantages he now enjoys ; though it is to be ap-  
 “ prehended, redeeming the time, at the eleventh  
 “ hour of the day, will be with him a hopeless task.

“ The old acquaintance, his watchful attend-  
 “ ant hitherto through life, who bore his testi-  
 “ mony in time past, and knowing him, *intus et*  
 “ *in cute*, has little reliance on his exertions, and  
 “ is afraid, that to him may be applied in their  
 “ full extent the words of the poet :

“ At thirty man suspects himself a fool ;  
 “ *Knows* it at *forty*, and reforms his plan ;  
 “ At *fifty* chides his infamous delay,  
 “ Pushes his prudent purpose to *resolve*,  
 “ In all the magnanimity of thought ;  
 “ Resolves, and re-resolves ; then dies the same.

“ Vanity of vanities,

“ All is vanity

“ Says the Preacher,

“ To which subscribes,

“ W. S.”

But though Mr. Stevens never published any other that can be called his own works, except those that have been mentioned, yet he was always considering how the world might be benefited by the literary labours of others: and, therefore, he was a great encourager of his most learned and able friend, Mr. Jones, in the publication of his various works, which he himself, as we have just seen, afterwards lived to collect. Nor was he always idle himself. At the beginning of the year 1792, Mr. Stevens, and the Christian world, were deprived of that illustrious ornament and pillar of the Church of England, Bishop Horne, having been advanced to the mitre only about two years: and though his worthy and pious relation was too religious and too much resigned to the will of God, *to sorrow as one without hope*; yet, I well remember, it required all the tender and affectionate solicitude of his surviving friends to fill up that void, which the death of this his earliest and dearest friend created in his heart. Accordingly, under this severe loss, he consoled himself, and soothed his afflicted mind, by presenting to the world the third and fourth volumes of the sermons, and the volume of occasional discourses of this venerable departed prelate. A more acceptable gift to the pious and devout Christian could not be presented. There are in all

the writings of Bishop Horne such a sweetness of diction, such a persuasive and complacent manner, and at the same time such powerful descriptions of futurity, as cannot but produce the intended effect upon the mind. A man may read many works of divinity, and be greatly pleased and edified by them ; but I will venture to say, that if he be possessed of the true Christian spirit, he will always return to the writings of this great teacher with a keener zest ; and, to use his own emphatic language, in his preface to the Commentary on the Psalms, “ he that tastes them “ oftenest will relish them the most.” It is much to be lamented, and Mr. Stevens used frequently to lament, that the Bishop had not prepared for the press some sermons he had written, on the 11th chapter of the Hebrews, mentioned, in page 121 of Horne’s life : for all who have had the good fortune to see the manuscript of the three first of them, as I have, would have rejoiced at the whole being completed, so as to meet the public eye, in the perfect state the Bishop himself wished.

But it is not only for three volumes of Horne’s Discourses that we are indebted to Mr. Stevens ; for to his hints also we are obliged for the celebrated Letters on Infidelity, written by the Bishop, and which are addressed to Mr. Stevens, under

the initials of W. S. Esq. The history of these letters is this :—Soon after the death of Mr. David Hume, Dr. Adam Smith had published a letter respecting him, which the Bishop calls *the employment of embalming a philosopher*, and therefore the Bishop, then Dr. Horne, thinking that Dr. Smith's letter might be of very dangerous consequence, addressed an anonymous answer to him, of which the argument is convincing, and the humour easy and natural. This production of Dr. Horne was so well received, that Mr. Stevens suggested the idea of the Letters on Infidelity; for in the introductory letter the Bishop thus writes :—“ Dear Sir, you express  
“ your surprise, that after the favourable manner  
“ in which the letter to Dr. Smith was received  
“ by the public, and the service, which, as you  
“ are pleased to say, was effected by it, nothing  
“ further should have been attempted; especially  
“ as ‘ *An Apology for the Life and Writings of*  
“ ‘ *David Hume, Esq.*’ made its appearance soon  
“ afterwards, and some posthumous tracts of that  
“ philosopher have been since published, to com-  
“ plete the good work he had so much at heart,  
“ not to mention other productions on the side of  
“ infidelity. A few strictures on the nature and  
“ tendency, the principles and reasonings of such  
“ performances, thrown out from time to time,



“ in a concise and lively way, *you observe*, are  
“ better calculated to suit the taste and turn of  
“ the present age, than long and elaborate disser-  
“ tations: and *you* see no reason why a method  
“ practised by Voltaire (and so much commended  
“ by D’Alembert,) *against* religion, should not be  
“ adopted by those who write *for* it. *In compli-*  
“ *ance with these hints*, and that *you* may not  
“ think me desirous of leading an idle life, when  
“ there is so much work to be done, I have formed  
“ a resolution to look over my papers, and address  
“ what I may happen to find among them to your-  
“ self, in a series of letters.” It is quite manifest  
then from this letter, that to Mr. Stevens’s hints  
and suggestions to Dr. Horne the world is in-  
debted for the production of those inimitable  
letters, in which the infidels of that day were held  
up to deserved ridicule and contempt. To the  
same source the world is much indebted for many  
of the materials of which Mr. Jones composed  
the Life of Bishop Horne, as is manifest from the  
Prefatory Epistle to the Life, addressed to William  
Stevens, Esq. I have already mentioned in a  
former part of this work, that the fourth edition of  
the Hebrew and English Lexicon were addressed  
to him and three other gentlemen by the Rev.  
John Parkhurst. Such were the literary com-  
positions of Mr. Stevens, and such the labours

of others, in which he took an active and zealous part.

It is well known to the readers of history, that from the time of the Reformation till the year 1610, the state of Church Government in Scotland was in a very fluctuating condition: but in that year James the First of England, and of Scotland the Sixth, after his accession to the English throne, established Episcopacy in Scotland, which, however, again fell a sacrifice to the troubles in the reign of Charles the First, when all order and government, civil and ecclesiastical, became a prey to the tyrannical government of puritanism and Cromwell. As soon as the restoration of the royal family took place in the person of Charles the Second, Episcopacy also was restored in Scotland, and continued to be the established government of the Scottish Church till the Revolution of 1688. How it happened I know not; but I believe the fact to be, that King William\* applied to the Scotch Bishops to exert their influence in his behalf; and on condition of their complying with his wishes, offered to protect and sup-

\* See a curious letter on this subject from Bishop Rose, Bishop of Edinburgh, at the time of the Revolution, in the Gentleman's Magazine for April, 1774, which he had addressed to Bishop Campbell, another Scottish Bishop, author of a celebrated work on the Intermediate State.

port their Church. This proposal, however, was unanimously rejected; and therefore the same convention of estates, which conveyed the Crown to William and Mary, abolished Episcopacy, and substituted Presbytery as the established form of Church Government in Scotland: and thus things have remained to the present day. It is not necessary for me in this place to go through a very minute detail of the sufferings of the Clergy of that Church for exactly one century: but I must, in a life of Mr. Stevens, who took so active a part in her behalf, and who lived to see her emerging from the obscurity in which she had so long groaned, from too rigid an adherence to the literal sense of the apostolical precept of submission to the supreme power, take some notice of the leading points respecting it. It may also be of use to those who have not paid that attention to the nature and constitution of the Christian Church, as unconnected with the State, which ought to be known by all well informed Members of the Protestant Episcopal Church of Great Britain or Ireland.

The consequence of what was done by the Convention of Estates, and an Act of the Scottish Parliament which followed it, was, that fourteen Bishops, including the two Arch-bishops of Glasgow and St. Andrew's, and about 900 Clergy,

having refused to submit to the new Government, were obliged to relinquish their charge, in which Presbyterian Ministers were generally placed. Notwithstanding this total overthrow of Episcopacy, and the very severe penal laws, which passed against the Clergy, on account of their real or supposed disaffection, which gained much countenance from their refusing to take the oaths, (and thence the name of Non-jurors) or to pray for the King *by name* in the forms of divine worship, they almost all continued to officiate privately to such as were disposed to attend upon their ministrations. The Bishops, though they had lost their dignities, revenues, seats in Parliament, and all temporal power, preserved their spiritual power in the Church, which is inherent in the nature of their office; taking care, as often as vacancies happened in the College of Bishops, to preserve the succession by new and regular consecrations. But as the necessities of their now small body, as a Church, did not require the continuance of so large a number of the Episcopal Order, they have allowed the Episcopal College to sink to about six in number, and there are about sixty Clergymen of their communion besides in Scotland. But although many of the old members of this Church, from their notions of indefeasible hereditary right,

did not feel themselves at liberty to renounce their *allegiance* to that family, to which some of them had sworn allegiance; many of her Clergy did not suppose their religion had any thing to do with politics; nor did they take upon them to give an opinion upon the question between the House of Stewart and the family of our present gracious Sovereign. But it is due to them to say, that no set of men could have behaved with more resignation under such afflicting circumstances: they took no part, fomented no disturbances in the rebellion of 1715, nor in that of 1745, although the then reigning powers thought it necessary at that time to pass most severe laws against them; but they continued in the quiet, decent, and most peaceable exercise of their spiritual functions, in the miserably restrained manner, in which they were permitted by the penal laws, to exercise them. It was with heart-felt joy, therefore, that the heads of this Church, upon the death of the only person who continued his claim, in opposition to the reigning family, in April 1788, found themselves at liberty to call upon the Clergy and Laity, over whom they were placed, to submit to the present government of the kingdom, as vested in the person of his Majesty King George the Third; and to direct that public prayers for the King *by name* should be authoritatively intro-

duced, and afterwards continued in the religious assemblies of that Church. Their submission was, according to a letter from one of the Secretaries of State, accepted by his Majesty, in the most gracious and condescending manner; and the Bishops received assurances from some of the great Officers of State, that the step they had lately taken was highly commended; and that there was little doubt that the clergy and people of that communion would now be relieved from the penal statutes, under which they had been so long labouring. Accordingly four of the Bishops, Skinner, Abernethy, Drummond, and Strachan, set out for London, and arrived in April 1789, just at the time, when the whole British nation were overwhelmed with the deepest sense of gratitude to Almighty God for the recovery of our beloved Sovereign from the severe illness with which he had been afflicted. Upon such an occasion no doubt was entertained that relief would be readily granted—and a Bill was accordingly brought in and passed the House of Commons unanimously, Mr. Secretary Dundas (afterwards Lord Viscount Melville) most generously declaring in his place, that though he was of an old Presbyterian family, yet his office, and frequent residence in Scotland, had given him an opportunity of knowing much of the Episcopalian:

that he did not believe a more valuable body of men existed ; and that as they had lived in a state of poverty and distress for one hundred years, from a conscientious, though mistaken, adherence to what they conceived to be their duty, that if they now felt themselves warranted in transferring their allegiance and duty to our present King and his illustrious house, he would pledge himself that his Majesty would not have more loyal subjects in the kingdom. But though matters went on thus smoothly in the Commons' House of Parliament, yet the Bill met with a different fate in the House of Lords ; for Lord Chancellor Thurlow, who was never supposed to be a very deep theologian, nor particularly well versed in ecclesiastical history, stated some objections to the Bill ; and on the 26th of June moved that it should be read that day three months, which of course disposed of the Bill for that Session.

It was upon this occasion that the four Scotch Bishops, having brought letters of introduction to some of them, were introduced to the Rev. Dr. Gaskin, Mr. Stevens, and James Allan Park, Esq. (now one of his Majesty's Counsel) who from that time forth became a voluntary Committee for managing in England the Affairs of the Scotch Episcopal Church. Of the other two gentlemen it is not necessary that I should at present speak ;

but all who had an opportunity of knowing what Mr. Stevens did, as the writer of this Memoir had, know with what zeal, ability, and perseverance, he laboured in the cause: he believed, as all true Churchmen believe, the Scotch Episcopal Church to be a pure primitive part of the Church Christian, in doctrine, discipline, and worship, maintaining the tenets of the Establishment in England. It will hardly be believed, however, that notwithstanding all this, the zealous labours of Mr. Stevens and the rest of the Committee, the activity of the most excellent Bishop Skinner, who came a second time to London upon the occasion, the cordial co-operation of the Bishops in this country, and the able speech of the then Bishop of St. David's (Horsley), combating all Lord Chancellor Thurlow's arguments upon the validity of the Scottish Orders, it was not till the 11th of June, 1792, that Mr. Stevens, and his brethren of the London Committee, had the satisfaction of hearing the Royal Assent given to the Bill, which enabled the Members of our Sister Church again to assemble for the purpose of public worship, without fear of molestation or imprisonment. Mr. Stevens's general opinion was that notions respecting the Church were very fallacious; and that people did not sufficiently distinguish between the Church connected with, and not connected



with, the State. Thus in a letter of the 1st of May, 1797, to Bishop Skinner, he says :

“ I observe what you say of Mr. Jones’s Sermons *on the Church*. Perhaps, from your situation, you are more upon your guard, and more correct in your language than you would otherwise possibly think necessary. Mr. Jones certainly thinks as you do on the subject, and when he speaks of Christians *in the Church*, and *out of the Church*, it is only in compliance with the customary way of speaking, calling all who profess to believe in Christ indiscriminately *Christians*. *Making establishment necessary to the existence of the Church*, as many are apt to do, is a grievous mistake ; but to be sure it is a convenient appendage ; and there is no harm in Kings being nursing fathers, if they will nurse it properly.”

He seems in this letter to have accorded fully with the very learned Bishop Horsley, who in a more detailed manner in the House of Lords, in answer to the Lord Chancellor Thurlow, states the point thus :

“ My Lords,

“ These Episcopalians take a distinction, and it is a just distinction, between a purely spiri-

“ tual and a political Episcopacy. A political  
“ Episcopacy belongs to an established Church,  
“ and has no existence out of an establishment.  
“ This sort of Episcopacy was necessarily un-  
“ known in the world, before the time of Con-  
“ stantine. But in all the preceding ages there  
“ was a *pure spiritual Episcopacy, an order of*  
“ *men set apart to inspect and manage the spiritual*  
“ *affairs of the Church, as a society in itself totally*  
“ *unconnected with civil government.* Now, my  
“ Lords, these Scotch Episcopalians think, that  
“ when their Church was cast off by the State at  
“ the Revolution, their Church in this discarded,  
“ divided state, reverted to that which had been  
“ the condition of every Church in Christendom.  
“ Before the establishment of Christianity in the  
“ Roman Empire, by Constantine the Great, that  
“ losing all their *political* capacity, they retained,  
“ however, the authority of the *pure spiritual*  
“ *Episcopacy* within the Church itself; and that  
“ is the sort of Episcopacy to which they now  
“ pretend: and I, as a Churchman, have respect  
“ for that pretension.” This opinion entertained  
by Bishop Horsley was exactly the same as that of  
Bishop Horne, mentioned by Mr. Jones in his  
Life of that venerable Prelate, 2d edit. p. 149,  
*et subs.* “ for he had considered that there is such

“ a thing as a pure and primitive Constitution of  
“ the Church of Christ, when viewed apart from  
“ those appendages of worldly power and worldly  
“ protection, which are sometimes mistaken, as if  
“ they were as essential *to the being* of the Church,  
“ as they are useful to its sustentation.” \*

I was anxious to give the reader some account of the opinion entertained by two such eminent prelates, upon the subject of which I have been led to treat; because it accords so exactly with the sentiments of the extraordinary layman, whose life and opinions are now under consideration, as appears from his *Essay on the Church*, mentioned above; because it is of importance that every man, who regards the Church of which he is a member, should understand the foundations upon which it rests; and because it must be a matter of curiosity to men of education and reading to know something of a Church, of whose existence they may never have heard before; and to whose

\* That most excellent man, Bishop Horne, anxious as he was for the interests of the Scotch Episcopal Church, did not live to see the relief granted; for, to the inexpressible loss of the Church, he departed this life on the 17th of January, 1792; but the Bill for the Relief of the Scottish Episcopalians did not pass into a law till the month of June following.

future welfare and happiness they may have an opportunity of contributing, as they will find by the subsequent part of this narrative.

Even Mr. Stevens, who, in his labours that I have just mentioned, and in what he afterwards contributed, was one of her best benefactors, did not know that there was an Episcopal Church remaining in Scotland, till the affair of the consecration of Bishop Seabury, of Connecticut, with whom he was well acquainted, and who was of unblemished reputation and eminent parts, led him to know that there was such a remnant of pure episcopacy in the Northern part of Britain.\*

In the year 1794, and to the time of his death, Mr. Stevens continued to be an annual contributor to a Fund for the Relief of the Widows and Orphans of the Episcopal Clergy in Scotland; giving £20 the first year, and ten guineas every year after, and collecting from three or four other friends five guineas from each annually.

\* If the reader would wish to know more of the History of the Scotch Episcopal Church up to the time of the repeal of the Penal Statutes, let him consult the Ecclesiastical History of Scotland, in two volumes, by the Rev. John Skinner, father of the worthy Bishop of Aberdeen, the *Primus Scotiae Episcopus*.

It is remarkable that the last great labour of love, in which this faithful servant of his blessed master engaged himself, was in the service of that depressed portion of the Christian Church ; the circumstances of which I am now about to relate. One of the unhappy consequences of the penal laws was, that men of seriously disposed minds of the Episcopal persuasion, who were unwilling to subject themselves to the penalties inflicted on those laymen, who should attend the meeting-houses of the *non-juring* clergy, resorted to a plan, so irregular and anomalous, that nothing could justify but the peculiar circumstances of the case. Clergymen ordained in the Churches of England and Ireland were invited to open chapels in Edinburgh and the populous districts of Scotland, where divine service was solemnized, according to the rites and ceremonies of the Church of England. They would not submit to the jurisdiction of the Scottish Bishops—the Prelates of England and Ireland could exercise no jurisdiction over those in Scotland ; and although, by being themselves duly ordained, these clergymen could administer the Sacraments, and perform all the other functions of the priesthood ; yet all *Episcopal* offices were wanting—their chapels were unconsecrated ; the children of their congregations were unconfirmed ; and this *absurdity*

and contradiction occurred; that they were *Episcopalian*s, without the superintendence of an *Episcopus*.

These gentlemen themselves felt the absurdity as well as the wants of their situation ; and rather than yield to the lawful and spiritual jurisdiction of the Bishops, within whose districts the Providence of God had placed them, they were even desirous of violating the Act of Union between England and Scotland, in order to supply the defect which they so sensibly experienced. It is related in the life of Bishop Horne, and I remember the fact, that a clergyman of Scotland, who had received English ordination, applied to his Lordship, wishing to be considered as under the jurisdiction of some English Bishop. But the venerable Prelate gave no countenance to the proposal; and advised the applicant to acknowledge the Bishop of the Diocese in which he lived, who, his Lordship knew, would be ready to receive him into communion, and require nothing of him but what was necessary to maintain the order and unity of a Christian Church ; assuring him at the same time, that if he were a private clergyman, he should feel himself happy to be under the authority of such a Bishop.

It might have been expected that when the penal laws were repealed ; and when the laity

were no longer subject to severe disabilities, and when every clergyman of the Episcopal Church had the opportunity of free and perfect toleration, that this Schism (for Schism it undoubtedly is, however those clergymen, who still soothe their consciences by denying that it is so, may call it by a different name) would have been immediately healed: especially as the Bishops of the Scottish Church addressed a pastoral letter to the English and Irish ordained clergy, who officiated in Scotland, inviting, and offering to receive them into full communion, and to give them the right-hand of Christian fellowship. These gentlemen, as a further excuse, replied, that as the Episcopal Church of Scotland had no Confessional, they had given no proof that their doctrines, as they pretended, were the same as those of the Church of England. Accordingly the Bishops held a convocation in October, 1804, in which it was unanimously resolved, to adopt and subscribe the Thirty-nine Articles of the Church of England, as their Confessional, and to use them as such in all future times, the Bishops entering it in their Diocesan Registers, as an established rule, not to confer orders on any one, who shall not subscribe those Articles in the same manner.

Immediately upon this highly proper and important step, one of the most eminent of the

English ordained Clergy, officiating at Edinburgh, a Doctor in Divinity of the University of Oxford, of great piety, learning, and of exemplary life, immediately published a short, but most able statement, to his congregation, of the motives upon which he acted in submitting himself to the jurisdiction of the Episcopal College, to which he argued there could now be no possible objection, inasmuch as the Episcopal Church of Scotland is a true Church, in which the pure word of God is preached, and the Sacraments are administered, according to Christ's ordinance; as the doctrine of the Episcopal Churches of England, Ireland, and Scotland is the same; and as the Apostolical succession is the same with that of the Church of England, the present governors of the Scotch Episcopal Church deriving their authority in direct and unbroken succession from those Scotch Bishops who were consecrated by Prelates of the Church of England, at Westminster, in 1661. He therefore contended, that the continuance of the separation was wholly causeless. But, continues he, *causeless separation from a pure Church* is the sin of Schism, an offence, of which it is impossible that any pious and enlightened Christian can think lightly.\* The Rev. Dr.

\* "It is contrary to Christian unity to separate ourselves from a Church which follows the doctrine and ordinances



Sandford then proceeds to point out the advantages, both to clergy and laity, of an Episcopal body, of having an Episcopal head; and then concludes his short but powerful address in this energetic manner:—" I have studied this important subject for a considerable length of time, with the utmost attention. I shall be happy to converse with any of my congregation, who may wish to know, in greater detail, the reasons upon which I have formed my judgment on a question no less interesting to them than to myself. But it is my serious and settled conviction, that it is only by my submission to the *Primus* of the Episcopal College, the Bishop of Aberdeen, (who, during the present vacancy of the Diocese of Edinburgh, is my Diocesan) that I can satisfy my own conscience; that I can act agreeably to the awful responsibility which I bear as a Minister of the Gospel of our blessed Lord and Saviour; or discharge my duty towards those for whose spiritual welfare I am bound, by the strongest obligations, to be solicitous." The consequences were such as Mr. Stevens

" of Christ and his Apostles, and answers every good end of Christian worship and Christian fellowship."

*A Short Catechism by the Right Rev. Thomas Burgess,  
Lord Bishop of St. David's.*

had foreseen would arise from prudent, mild, and conciliatory measures; and which, by his regular correspondence with Bishop Skinner, (of which I am in possession by the kindness of that excellent person) he was always enforcing; for several of the most respectable of the English ordained Clergy, with their congregations both in Edinburgh and other parts of Scotland, acceded to the proposed union of the two Episcopalian parties, and put themselves under the spiritual authority of the Scottish Bishops. Another most important advantage arising from this measure has been, that the worthy Bishop, who had presided over the Diocese of Edinburgh for many years, and who, on account of his great age, (being upwards of fourscore years) requested leave to resign his Episcopal functions, the Right Rev. Dr. Sandford, above-mentioned, has been elected and consecrated to the spiritual office of a Bishop, with the charge of the Diocese of Edinburgh: and the writer has the satisfaction to add, that at the time when he writes this, not above two congregations so far forget the unity so desirable in every Episcopal Church, as to resist the union with those who have the spiritual right to rule over them. I have been the more diffuse in this account, because it must be a matter of great curiosity to the student in ecclesiastical history; because Mr.

Stevens was continually consulted upon the proper measures to be adopted ; and he was laborious and indefatigable in his consideration and correspondence upon the subject : and because this very union led to still further exertions of this good man's benevolence, both in his personal labours and pecuniary bounty, for the comfort and happiness of the ecclesiastical members of that body.

Delightful as it was to all good men who feel how joyful it is for brethren to dwell together in unity, to behold such a schism so nearly healed ; yet it was matter of great lamentation to the laity to see their Bishops and Pastors, who are not excelled by any Clergy in piety and learning, and exemplary behaviour, unable to support that decent rank in society to which they are so well entitled, and which is so necessary to give weight to their characters, and effect to their public ministrations. Inasmuch therefore as all income arising from the State was cut down at the Revolution, these reverend persons, Bishops as well as Priests, had nothing to rely upon but the emoluments arising from their congregations, which were often so limited in number, and in such narrow circumstances, that the stipends of many of these pious and exemplary men did not exceed the wages of a common day-labourer ! It could not, therefore, but be matter of regret to every

well-disposed Christian, indeed to every feeling heart, to see those who had had a liberal education, and who filled the distinguished station (whatever the worldling may think) of Ambassadors of their blessed Master, with such pitiful incomes. It was also a circumstance worthy of remembrance, that not a complaint of the narrowness of their pecuniary means ever escaped from the lips of these excellent men; but they proceeded through evil report and good report, in hunger and thirst, faithfully and contentedly discharging all the duties of their sacred calling. It seemed, therefore, upon the removal of the penal laws, and upon this union being effected, that to make some improvement in their worldly circumstances, was an object well deserving of attention. It therefore occurred to some valuable members of the Episcopal persuasion at Edinburgh, in the foremost rank of whom stood the late great, because the good, Sir William Forbes, to form a fund for making a moderate addition to the incomes of all the Bishops, and most necessitous of the inferior Clergy.\*

\* This subscription was to be entirely of a private nature. It included no application to Government, nor any idea of the slightest connection between the Episcopal Church of Scotland and the State. With regard to the established Presbyterian Church, its most conspicuous members are well

Accordingly the Duke and Duchess of Buccleugh and Sir William Forbes set the subscription on foot in Scotland by large contributions, and the latter being about to be removed for the reward of his virtues to a better world, added to his original subscription of £200 a legacy of £200 more. No sooner was this most laudable plan commenced in that country, to which it more particularly applied, than the friends of Episcopacy in England, desirous to do every thing in their power to forward the pious designs of those in Scotland, in favour of this long depressed, though pure portion of the Christian Church, immediately formed themselves into a Committee, in order to collect subscriptions, to suggest plans, and in short, to co-operate with the Scottish managers in every way in which their services for so good a cause might be required. This Committee originally consisted of James Allan

known to be men of most enlightened minds, who know too well the merits of the Episcopal Clergy, and their obscurity also, without power or influence, to entertain any jealousy of them. Indeed, it is but justice to say, that upon occasion of this subscription being set on foot, as well as of the application to Parliament for the relief to those of the Episcopal persuasion, the most ready consent to, and approbation of, both measures were afforded by some of the most eminent members of the establishment in Scotland.

Park, Esq. the Chairman ; the very Rev. Gerrard Andrewes, Dean of Canterbury ; the Rev. Dr. Gaskin ; William Stevens, Esq. ; the Rev. Robert Hodgson, Rector of St. George's, Hanover-square ; John Bowdler, Esq. of Hayes ; and John Richardson, Esq. ; and, it will be observed that of them, three were of the old Committee for procuring the repeal of the Penal Statutes. This Committee, jointly and individually, were most anxiously sedulous in the discharge of this voluntary trust ; and Mr. Stevens was himself indefatigable in endeavouring to procure subscriptions. But that he might not be supposed to attempt at influencing others to do what he had no intention of doing himself, his purse was ready and open, as usual, upon this occasion ; and he was himself the *first* English subscriber of £ 100 ; and he had before his death (which happened in two or three months after that of Sir William Forbes, of whom, and Mr. Stevens, it might be said, they were lovely in their lives, and in their deaths were not long divided) the satisfaction of seeing that this work of faith, this labour of Christian benevolence, was meeting with a degree of encouragement, worthy of its importance in the scale of humanity and charity.\*

\* Notwithstanding all the exertions of the Committees in both countries, and notwithstanding the liberal donations

The horrors which the French Revolution had produced, and even to this day are producing, in every country in Europe, and the total overthrow of many of the dignified Clergy in England, and a vast body of the laity, yet the funds have only enabled the Managers to allot £ 100 per annum to the Bishop residing in Edinburgh, £ 60 to the *Primus*, and £ 50 to each of the other Bishops, £ 15 to a very few, and £ 10 to also a very few of the inferior Clergy. But the Committees, both in London and Edinburgh, do not remit their zeal and ardour; they attribute much of the backwardness to subscribe, which they discover, to the situation of the Scottish Episcopal Clergy not being known, and if known, not understood; and to the very quiet and unobtrusive manner in which the subscription has been, and must be, carried on. They still trust, and earnestly hope, that the great, the rich, and the virtuous part of the community will enable them to do much more for those who stand in so near a relation to the Founder of our Holy Faith; and they rely confidently at least, that all those who stand in the same relation to him in the Church of England, and who have the means, will recollect that though the outward splendour and territorial possessions of Scottish Episcopacy are no more, yet in soundness of doctrine, in solidity of learning, and in innocency of life, her Clergy are still a burning and shining light amidst a crooked and perverse generation; and although by the sure word of prophecy, the gates of hell shall not prevail against the Church of God, yet in the inscrutable dispensations of Providence it may hereafter be asked, where is the Church of England? as we now say, where is the Episcopal Church of Scotland? Let them consider these things and act accordingly.

*See a Sermon of Bishop Horsley.*

of all sound principles in politics, morals, and religion, could not fail to affect the mind of this excellent man with the deepest concern, and which concern, soon after the total overthrow of the ancient monarchy of France, by the murder of their Sovereign, he thus expresses in letters to Bishop Skinner, and to a young friend, and explains, though shortly, the cause of such a miserable dereliction of all sound principles; and still looks forward with the eye of the faith and hope of a Christian, beyond the present cloud, to him who ruleth in the kingdoms of men, and who will shew that *he is King, be the people never so impatient; that he sitteth upon the cherubim, be the earth never so unquiet:*

“ The times are awful, and appearances so unusual, that the Almighty, one should suppose, had some great work in hand. Extraordinary events may be expected from the extraordinary operations now carrying on. The more than diabolical fury of the French Atheists is utterly astonishing; they compass sea and land to make proselytes, and have been too successful; but one thing they cannot do, they cannot make them more the children of hell than themselves. Whether for their own punishment, or the



“ punishment of others, all this is permitted, God  
“ only knows, and time will discover. Mischief  
“ was meant against us, but seen soon enough,  
“ I trust, to be prevented: and as God can bring  
“ good out of evil, I am inclined to hope, from  
“ the effect it seems already to have had on us,  
“ that the fatal tendency of this levelling spirit,  
“ and dereliction of principle, will be so manifest  
“ as to lead us to ask for the old ways, that we may  
“ walk therein.”

Again he says to his young friend :

“ As oratory has been prostituted so much of  
“ late to the vilest of purposes, I hope you will  
“ employ yours to counteract the mischief that this  
“ speechifying seems to be bringing on all Eu-  
“ rope. We are come to such a pass, that with  
“ the new philosophers, there is no such thing as  
“ *malum in se*, or, *malum prohibitum*. We have  
“ left our Bibles, and no man thinks of obedience  
“ *for conscience sake*. Therefore does all this  
“ evil come upon us: and in our punishment we  
“ may see our sin. Do not you, my young friend,  
“ suffer yourself to be carried away with the  
“ abominable principles of the present times re-  
“ specting Government: but read the old black

“ letter ; have recourse to the law of God, and to  
“ the testimony thereof: if they speak not accord-  
“ ing to them, there is no truth in them.”

It was about this time that Mr. Stevens and several of his friends were deeply impressed with the dread that such principles, as these which were openly avowed in France, and too much encouraged by the licentious and profligate in England, would gain daily strength, especially among the young and inexperienced, if not strongly counteracted by a recurrence to some fixed and steady rules which had governed our forefathers in establishing our glorious Constitution both in Church and State. It was thought that those, who were to become the authorized instructors of others, should themselves be taught to walk in the good old paths, alluded to by Mr. Stevens in the letter above quoted ; and it was also feared, that the department of literature would, if not narrowly watched, be made the vehicle of disseminating unsound opinions both in politics and religion. Accordingly, to promote this counteraction of false opinions, Mr. Stevens, Mr. Jones, of Nayland, and some others, formed “ A Society for the Reformation of Principles,” from which originated the Review, called “ The British Critic,” and a most admirable collection of tracts compiled for

use of the younger Clergy, with a preface by the Rev. William Jones,\* of Nayland, entitled, "The Scholar armed against the Errors of the "Times."

In consequence of the alarm, which at that time pervaded the minds of all good and serious men, Mr. Jones sent out two letters, of which Mr. Stevens thus speaks in a letter to Bishop Skinner :

"Our good friend, Mr. Jones, did great execution by a letter from Thomas Bull to his brother John. It took the public fancy hugely, and hurt the Republicans not a little, as was plain by their barking; for you know, when you throw a stone at a dog, and he yelps, you may be sure you have hit him. Probably you have seen it, as well as a second letter, and a small whole length of Dr. Priestley; but lest you should not, I will send them."

In the year 1798, the truly learned and most pious Mr. Jones, of Nayland, became so much shaken in his health, that he was obliged to relinquish the further care of pupils: a matter, not only to be deplored on account of the pecuniary loss

\* See Jones's printed Works, Vol. XII. p. 376.

thereby occasioned to the venerable teacher, but by those parents who might look forward to have the future characters of their sons formed by such a guide. Another distress in Mr. Jones's case, and a most serious one to a person of his thoroughly conscientious mind was, his incapacity to discharge, agreeably to his own wishes, all his pastoral functions, and his inability to pay a curate. But here again the active and benevolent mind of Mr. Stevens, exerted in the cause of friendship, shewed itself, as usual, with such a delicacy to his friend's feelings, and at the same time with such a fixed determination to do what he thought would tend to the benefit of that friend, as cannot fail to raise our admiration and esteem. The whole transaction is better related than I could do it by Mr. Stevens himself, in a letter to Mrs. Gunning, dated the 8th of September, 1798, including a passage of a letter from Mr. Jones himself, which proves the delicacy and secrecy with which Mr. Stevens had conducted the business.

“ As concerning Old Jones, (as he sometimes  
“ called him, and sometimes the Old Boy) about  
“ whom we were in no small distress, when I left  
“ Farnborough, I have much to say. I sent the  
“ letter which gave me so much uneasiness to my

“ oracle at Cheltenham, who said, it was very  
“ affecting, and reflected shame somewhere; he  
“ advised me to do as I proposed, and enclose the  
“ very letter, which he returned for that purpose  
“ to his Grace of Canterbury (Dr. Moore), which  
“ I accordingly have done, accompanied with a  
“ short one from myself, in which I express my  
“ persuasion that the case being so, his Grace  
“ would, from his particular regard for the party,  
“ wish to be acquainted with it. And this I did,  
“ although before the letter went, I received one  
“ from the Old Boy, in answer to mine, which I  
“ had written to comfort him, by taking upon me  
“ the expense of a Curate for him, wherein, to  
“ my great satisfaction, he says, that I have dis-  
“ pelled at once the dark cloud that hung over  
“ him, and given him hope that he may finish his  
“ voyage without being aground. The prospect  
“ of wanting a Curate, whom he could not afford  
“ to pay, and the assessments swallowing up his  
“ income, under the infirmities of age, overcame  
“ and overthrew him: what was to be done he  
“ could not foresee; but now there is a way to  
“ escape; and if I will give him leave to thank  
“ God first, he will thank me next. Well, what  
“ a blessed thing, says he, is Christianity, which  
“ teaches the strong to support the weak, and  
“ help the helpless!”

Then in a Postscript Mr. Stevens says :

“ Since writing the foregoing, I have received  
“ a letter from Old Jones, in which are these  
“ words :—‘ On the present occasion I write to  
“ ‘ you first, to tell you that the Archbishop,  
“ ‘ hearing of my illness, (Did you tell him?) has  
“ ‘ offered me something to comfort me under the  
“ ‘ form of a sinecure, where, or of what value,  
“ ‘ I know not.’ ”

Mr. Stevens adds, and well he might thus write :

“ I do not know that I ever did any thing which  
“ ever gave me greater, or so much satisfaction,  
“ as my writing first to the Old Boy, with an offer  
“ which comforted him so much, and then writing  
“ to the Archbishop, which has produced so good  
“ an effect. I never mentioned to him that I had  
“ written to his Grace, not knowing what might  
“ be the success, though I had no doubt in my  
“ own mind but it would answer: and now I am  
“ clear that the sinecure is only a piece of deli-  
“ cacy in his Grace, chusing to express in that  
“ manner his intention of allowing him one  
“ hundred pounds per annum out of his own  
“ pocket.”

This whole transaction is equally honourable to Archbishop Moore and Mr. Stevens, and proves decidedly what their opinion was of the merits of Mr. Jones, for whose comfort, without solicitation, they were willing, voluntarily and instantaneously, to make such exertions. But it was only for a short time that these good men were thus called upon to assist the venerable Pastor; for on the morning of the Epiphany, 1800, he was called to the reward of his labours. Although I am not writing the life of Mr. Jones, but of his biographer, I cannot refuse myself the pleasure of copying, nor my reader the pleasure of reading, the following extract of a letter from Mr. Stevens, dated the 23d of January, 1800, which conveys the sentiments of Bishop Skinner respecting Mr. Jones, before he knew of his death, and the account of the close of his life by another hand in very affecting terms:

“ I thought you would admire the preface to the  
“ the Life of Bishop Horne. The Archbishop  
“ (Moore) approves it much; and I told his Grace  
“ I flattered myself that Hutchinsonianism would  
“ appear to be such a harmless thing that nobody  
“ need be afraid of it. ~ Bishop Skinner (not  
“ knowing, alas! that we had lost our champion)  
“ says, in a letter I received from him two days

“ ago. ‘ In the limited circle of my acquaintance,  
“ ‘ I know not where one could be found, so  
“ ‘ capable as Mr. Jones of writing the character  
“ ‘ of a lively, ingenious, entertaining writer,  
“ ‘ with that of a truly Christian, learned, and  
“ ‘ orthodox Divine ; one who, since the death of  
“ ‘ his venerable friend, the late Bishop of Nor-  
“ ‘ wich, seems to stand unrivalled as an author,  
“ ‘ who traces the glorious scheme of Christianity  
“ ‘ from its proper source, and shews how it may  
“ ‘ be found in the Book of Nature, rightly un-  
“ ‘ derstood, as well as in the two grand reposi-  
“ ‘ tories of divine truth, the Old and New Tes-  
“ ‘ taments.’ The Bishop sincerely wishes and  
“ ‘ prays that Mr. Jones may yet live to offer to  
“ ‘ the public now and then such well drawn  
“ ‘ sketches of what is called the Hutchinsonian  
“ ‘ scheme, as may at last remove that disgust with  
“ ‘ which it has been too generally viewed. But  
“ ‘ the good Bishop’s prayers and wishes were vain ;  
“ ‘ the world was not worthy of him, and he was  
“ ‘ removed. You have seen an affecting letter,  
“ ‘ containing a full account of his last illness and  
“ ‘ death, which you could not fail to admire,  
“ ‘ though full of enthusiasm : but I have seen a  
“ ‘ letter, mentioning the event, not full of enthu-  
“ ‘ siasm—it came from a neighbouring clergyman ;  
“ ‘ and part of it I will transcribe : ‘ On the morn-

M



“ ‘ ing of the Epiphany, that good and wise man  
“ ‘ was conducted to the presence of that Saviour  
“ ‘ in whom he trusted, and the fruition of the  
“ ‘ three persons in the Eternal Godhead, whose  
“ ‘ doctrine he maintained upon earth with so  
“ ‘ much ability and conviction. Could he have  
“ ‘ foreseen that his death would happen on the  
“ ‘ morning of the Epiphany, how his pious and  
“ ‘ fertile imagination would have dwelt upon the  
“ ‘ subject!’ He was warmly engaged on some  
“ ‘ important subject of Christian doctrine to  
“ ‘ the last; and the Bible and Common Prayer  
“ ‘ Book were almost the only books he looked  
“ ‘ into for some considerable time back. I found  
“ ‘ them always before him; and I am persuaded  
“ ‘ that he shed as many tears over the Psalms of  
“ ‘ David as the author himself. In him I have  
“ ‘ lost an agreeable and most useful friend, and  
“ ‘ the Church one of its most able champions.  
“ ‘ The Church might fairly be denominated *mili-*  
“ ‘ *tant on earth* with regard to him, for he was  
“ ‘ constantly fighting its battles; and in him the  
“ ‘ Devil and the wicked world experienced an  
“ ‘ active and undaunted opponent. He loved his  
“ ‘ son and daughter, and their happiness was very  
“ ‘ dear to his affections; but neither son, nor  
“ ‘ daughter, nor any other interest on earth lay  
“ ‘ so near his heart, nor occupied so much of his

“ attention in his latter days as that of Christ and  
“ his Church; and the danger to which she is  
“ exposed, under the present circumstances of the  
“ Christian world, was amongst the heaviest of  
“ the afflictions which he endured.”

The friends with whom Mr. Stevens chiefly associated, in the latter years of his life were Richard Richards, Esq. of the Chancery Bar, her Majesty's Solicitor General; James Allan Park, Esq. the King's Counsel; John Bowdler, Esq. of Hayes, near Bromley, in Kent; and John Richardson, Esq. Barrister at Law. With Mr. Bowdler, who lived out of town, he could not have such frequent personal communication, although the congeniality of their sentiments, upon every point of religion and politics, led Mr. Bowdler to Broad-street whenever he visited London; and Mr. Stevens passed many agreeable hours at Hayes: but at the houses of each of the three other gentlemen, Mr. Stevens dined regularly once a week upon a set day, when either those friends were invited who delighted in his society, or he was at liberty to chuse his own company, by inviting those whom he pleased to meet him: and those who saw him once, in the moments of cheerful ease and conviviality, were ever anxious to meet him again. In several of

the letters now lying before me, his kindness and affection for his friends are pourtrayed in such strong and marked characters, and his gratitude for their friendship so strongly expressed, that it would give infinite pleasure to the reader to peruse the overflowings of such a heart. But as many of those, of whom, and to whom these ebullitions of an affectionate heart were poured forth, are still alive, I lament that it is the duty of the Biographer to forego this pleasure himself, and to deprive his readers of it.

A man so much attached as he was to his friends, and so beloved as he was for his virtues and his cheerfulness of disposition, was likely to receive all those attentions that could be grateful to his feelings, or make the close of life most agreeable to him. Accordingly it occurred to the gentlemen lately mentioned to institute a club in honour of their revered and much admired friend, which should be denominated *Nobody's Club*, in conformity to the name which his humility had induced him to assume when he collected his various pamphlets. This club was not to meet so often as to make the attendance burdensome, nor so seldom as to allow it to become neglected. Accordingly three meetings were to be held every year, during the winter and spring months, viz. the end of November, the beginning of March,

and the 29th of May. The first meeting of this club was in the spring of the year 1800, and it was composed, besides the gentlemen above-named, of two noble Lords, and persons of the first station for talents and worth in the three learned professions, and others of a literary character, who delighted in the conversation, admired the principles, and honoured the prominent and active virtues of Mr. Stevens's character. In a letter to Bishop Skinner, describing the first meeting of the club, he says :

“ We should have been very happy to have had  
“ you make one at the meeting at the Crown and  
“ Anchor. Our excellent friend, Mr. Bowdler,  
“ was much pleased on the occasion: and I own  
“ it appeared a mighty comfortable thing to see  
“ so many good fellows got together at one time;  
“ all true to the backbone. It was doing Nobody  
“ great honour to put him in the chair.”

In a letter to another friend he says :

“ You are very right in preparing your good  
“ man to stay in town till after the 29th of No-  
“ vember; he must assist at Nobody's Club; it  
“ is a kind of meeting suited to his taste; where  
“ Nobody is, there he likes to be; and where he

“ is, I like to be. I remember Sam Johnson’s  
“ friends, a year or two before his death, instituted  
“ a club for his amusement: this is something  
“ of the same nature; and will last about as  
“ long:\* it may be the only opportunity your  
“ husband will have of attending, and he should  
“ not miss it.”

The same cause which has prevented me from speaking of Mr. Stevens’s affectionate letters respecting his *living* friends, obliges me to withhold any commendation of those who composed Nobody’s Club: but as two of them departed this life in the time of the venerable head—and as they were men of considerable eminence, it is trusted there can be no impropriety in a work intended to produce, for the example of the living, models of departed worth, to make a more particular mention of them. The very year in which this club was instituted proved fatal to one of them, George Downing, Esq. of Lincoln’s Inn, Bar-

\* How long Dr. Johnson’s club lasted I know not; but Nobody’s Club, instituted in 1800, still exists, though its venerable head be no more, under the name of Nobody’s *Friends*: Many new and respectable members, both for learning and worth, have been added since his death; and I see no reason why it may not exist for many years to come.

rister at Law. His death was occasioned by a cold caught as an officer of the Light Horse Volunteers, in being exposed to the rain, during a whole night, on account of some riots in London. Mr. Stevens, in a letter dated the 16th of October, 1800, to Mr. Frere, thus deplores his death:

“ But, alas! this talking of Parr reminds me  
“ (not reminds me, indeed, for he is continually  
“ in my mind) of his pupil, our worthy friend,  
“ George Downing, who is to be buried this day  
“ with military honours. The noble historian,  
“ in his character of Lord Falkland, observes,  
“ ‘ that the loss of that one man alone would  
“ ‘ make the Rebellion execrable to all posterity:’  
“ so may we say, curse on the riots that were the  
“ occasion of poor George’s death !”

In another letter to Bishop Skinner, of the 9th of December, 1800, he says:

“ As you suspected, we have lost good George  
“ Downing. He was much missed at the meet-  
“ ing of some friends to dine with Nobody, at  
“ the Crown and Anchor, on the 29th of Novem-  
“ ber. I never knew a man more universally  
“ lamented: he was not only a loss to his friends,

“ as the Archbishop (Moore) observed to me, but  
“ he was a *public* loss.”

Of such a man, whom I well knew and much deplored, I thought it right to procure a fuller account; and from my excellent friend, the Rev. Dr. Gaskin, who long knew Mr. Downing and his family, and who with the affection of a friend, and the sacred solicitude of a truly Christian pastor, attended his dying bed, I have received the following particulars of this much to be lamented man, of whose example the world was deprived when he had only attained thirty seven years.

Mr. Downing was the son of the Rev. George Downing, one of the Prebendaries of Ely; and the intimacy of this young gentleman with Mr. Stevens arose from a friendship of long standing between the latter gentleman, Mr. Downing's father, Bishop Horne, and Mr. Jones. Young Mr. Downing received his classical education under the care of the celebrated Dr. Parr, and his eminent proficiency as a scholar, together with his amiable qualities as a pupil, ever were acknowledged by his learned preceptor. He was afterwards articled to Mr. Alston, a respectable Attorney at Nayland, in Suffolk; and was there introduced to the more immediate attention and kind offices of the excellent Mr. Jones, (whose

life we have lately been so much contemplating) who was at that time Minister of the parish of Nayland, and in the full possession of his intellectual vigour. Mr. Jones was well qualified to appreciate classical accomplishments, and the qualities of a virtuous, unassuming, and well principled youth; and Mr. Downing ever considered his introduction to Mr. Jones as one of the most important æras of his life. They became attached to each other, and notwithstanding the disparity of years, Mr. Jones was rejoiced to witness such dispositions in the son of his old friend; and Mr. Downing spent all his leisure hours, whilst he remained at Nayland, in the society of Mr. Jones. Under such an instructor and guide, his religious and political principles were matured and firmly established, on a basis which never could be shaken, and his classical and philosophical studies were pursued with satisfaction and advantage.

Having completed the term of his engagement with Mr. Alton, and being eminently qualified for the higher and more important departments of the law, he entered himself as a Student of the Honourable Society of Lincoln's Inn, and for some time practised as a Conveyancer *under the Bar*, to which he was afterwards called. In this intricate and dry department of the law, his



abilities soon acquired celebrity amongst professional men, and business pressed upon him. The social qualities, the variety of attainments, the benevolent, amiable, and attractive manners of Mr. Downing could not fail to win the affections of a large circle of friends, amongst whom, many of the hours that could be spared from business were spent, and who were ever cheered and delighted in his society. His attachment to the Constitution in Church and State, and his high sense of loyalty, induced him to become a member, and soon after he was appointed an officer, of the corps of Light Horse Volunteers, in which corps he soon became a most popular character, and amongst whom he may be said to have lost his life. The pressure of professional business, intercourse with his friends, and frequent musters of his corps, began apparently to overpower his strength; and in an arduous service with the Volunteers, during a time of public alarm, in 1800, he caught a cold, which brought on an inflammatory fever, which in a few days terminated in his death, aged 37 years, to the great concern of his afflicted wife, (the daughter of his old master, Mr. Alston, of Nayland) his venerable parents, and a numerous circle of greatly attached friends. Dr. Gaskin, as a friend and clergyman, visited him on his dying bed, and

happy to find in him the faith, hope, and charity of the Christian, engaged to administer, on the following morning, to him, his afflicted wife, and their common friend, Mr. Stevens, the dying Christian's most comfortable *viaticum*: but before the hour for this solemn administration had arrived, his soul had fled to the place of departed spirits. The corps of Light Horse Volunteers, as a testimony of their affection and regard for their deceased companion, passed a resolution, requesting that his funeral might be a public one: his remains were accordingly buried with military honours, in the parish church of St. Paul, Covent Garden, attended by the whole of that highly respectable body.

The next member of Nobody's Club, whose death happened in the life of its venerable head, was the Rev. Jonathan Boucher, Vicar of Epsom, in Surrey, who died in May, 1804. Of him Mr. Stevens thus writes, in a letter to Bishop Skinner, June 5, 1804:

" I believe I mentioned in my last letter the  
" precarious state of our good friend Mr. Bou-  
" cher's health, so that you were the less sur-  
" prised to hear, what you no doubt have heard,  
" of his death. I saw him about a fortnight be-  
" fore the event, when I concluded he was not

“ long for this world, though I did not consider it  
“ as the last time I should see him. His loss will  
“ be severely felt by his family, his numerous  
“ friends, and the public; notwithstanding the  
“ truth of Dr. Young’s observation, that *the mind*  
“ *turns fool before the cheek is dry*. The widow  
“ has a large family to take care of, there being  
“ eight children, including one she had by her  
“ former husband, and all young. An anxious  
“ situation! Her grief is not rendered more poig-  
“ nant by being left in want, as her circumstances  
“ must be good; and so they had need be. His  
“ great work,\* which might contribute to the  
“ shortening of his days, was far from being  
“ finished; and whether any one can be found  
“ to carry it on, and complete it, so as to make  
“ what was done beneficial to the family or the  
“ public, is very uncertain. Man proposes and  
“ God disposes. Either we must mourn for our  
“ friends, or our friends must mourn for us. Such  
“ is the tenure by which we hold; and happy for  
“ us when we can say *ex animo*, ‘Not our will,  
“ ‘but thine, O God, be done!’ There was a  
“ meeting of Nobody’s friends, at the Crown and  
“ Anchor, on the 29th of May, when they had

\* A Glossary of Provincial and Archæological Words,  
intended as a Supplement to Dr. Johnson’s Dictionary.

“ to lament, as they did most sincerely, the loss of  
“ an excellent member since the last meeting,  
“ our invaluable friend.”

The history of this gentleman was certainly most singular, and it were much to be wished that his own account of his sufferings in America, on account of his loyalty, had met the public eye. Mr. Boucher was born at Blencogo, in the county of Cumberland; and after receiving his education at Wigton, under the Rev. Joseph Blaine, he went, at the age of sixteen, to North America. At the proper age he came home to England to be ordained, and afterwards faithfully and zealously discharged the duties of a Minister of the Church in America, till the year 1775, when the distracted state of the British Colonies obliged him, after his property there, which was his all, was confiscated, and himself proscribed as a traitor, to return to Great Britain. Of his exemplary conduct in the discharge of his ministerial functions in the Western Hemisphere, abundant proof will be furnished by a work published by him in the year 1797, intitled, “ A View of the  
“ Causes and Consequences of the American  
“ Revolution, in Thirteen Discourses, preached  
“ in North America, between the years 1763 and  
“ 1775.” In the very elaborate and interesting

preface, prefixed to the Discourses, consisting of ninety pages, and containing anecdotes and observations respecting the writers, and most eminent persons, concerned in the American Revolution, he observes, page 88:—"Cast, as my lot  
" was, by Providence, in a situation of difficult  
" duty, in such an hour of danger, it would have  
" been highly reproachful to have slept upon my  
" post. Investigations of the important subjects  
" of religion and government, when conducted  
" with sobriety and decorum, can never be un-  
" seasonable; but they seem to be particularly  
" called for in times like those, in which these dis-  
" courses were written—times, *when the Kings of*  
" *the earth stood up, and the rulers took counsel*  
" *together against the Lord, and against his An-*  
" *nointed, saying, Let us break their bonds asun-*  
" *der, and cast away their cords from us.*"

The conclusion of this preface is so beautiful and affecting, that I am sure I shall be excused for transcribing it.

" If haply this volume should find its way into  
" those distant regions where the greatest part of  
" it was first produced, and there should be still  
" living any of those old friends, with whom, in  
" old times, *I formerly took sweet counsel toge-*  
" *ther*; I entreat them to remember me as one  
" who loved them and their country, if not wisely,

“ yet well. If it should be so fortunate as to fall  
“ into the hands of any of the inhabitants of the  
“ different parishes which I held in Virginia and  
“ Maryland, (many of whom once were my willing  
“ hearers, and, at the risk of more than blame,  
“ listened with a respectful attention to several of  
“ these very sermons,) I entreat their acceptance  
“ of them in their present form. I entreat them  
“ to consider this book as the legacy of one who  
“ still bears it in mind, with pleasure and with  
“ pride, that he once was their faithful and favorite  
“ pastor. In this world we are severed to meet  
“ no more: but we may meet again when, ere  
“ long, both they and I shall be called on to give  
“ account, (at a tribunal where passion and preju-  
“ dice can have no place) they, how they received  
“ instruction—and I, what instruction I communi-  
“ cated, and in what manner. God grant that  
“ neither they may have been *unprofitable hear-*  
“ *ers—nor I, after having preached to others,*  
“ *myself be a castaway.*” By a note to the pre-  
face, it appears that Mr. Boucher had at several  
times held the rectory of Hanover, in Virginia—  
the living of St. Mary’s, in the same county—and  
afterwards, by the favour of Sir Robert Eden,  
Bart, Governor of Maryland, successively the  
rectory of St. Anne’s, in Annapolis, and Queen

Anne's, in Prince George's county, from which he was ejected at the revolution.

These sermons are inscribed, by a well-written, manly dedication, to General Washington, whom Mr. B. states to have been once his neighbour and friend: but he adds, in a truly Christian spirit, "the unhappy dispute, which terminated in the disunion of our respective countries, also broke off our personal connection; but I never was more than your political enemy, and every sentiment even of political animosity has, on my part, long ago subsided." The whole of these discourses unequivocally demonstrate this truth, that the pious, manly, and eloquent author was not to be deterred by the personal difficulties in which the schism and faction that then prevailed had placed him, from maintaining, with undaunted resolution, those doctrines, political and religious, in which he had been educated. I cannot withhold from the reader, the following passage from Mr. Boucher's farewell sermon, preached in Maryland, in the year 1775, as a proof of strong, manly, energetic, pious, and loyal eloquence: and I envy not the man nor his feelings, whose head and heart are not deeply affected by the perusal. In page 587 of the volume, is the following burst of true Christian loyalty: "Sincerely do I wish

“ it were not now necessary to ~~crave~~ your indul-  
“ gence for a few minutes longer,—it shall be but  
“ for a few, to speak of myself. If I am to credit  
“ some surmises which have been kindly whis-  
“ pered in my ear (and I am proud thus publicly  
“ to acknowledge, that it is to a man whose poli-  
“ tical tenets are the opposite of mine, that I owe  
“ this information, communicated, no doubt, from  
“ motives of good will and humanity) that, unless  
“ I will forbear to pray for the King, you are to  
“ hear me neither pray nor preach any longer.  
“ No intimation could possibly have been less  
“ welcome to me. Distressing, however, as the  
“ dilemma confessedly is, it is not one that either  
“ requires or will admit of a moment’s hesitation.  
“ Entertaining all due respect for my ordination  
“ vows, I am firm in my resolution, whilst I pray  
“ in public at all, to conform to the unmutated  
“ liturgy of my Church; and reverencing the in-  
“ junction of an Apostle, I will continue to pray  
“ for the King, and all that are in authority under  
“ him; and I will do so, not only because I am so  
“ commanded, but that, as the Apostle adds, we  
“ may continue to lead quiet and peaceable lives  
“ in all godliness and honesty. Inclination, as  
“ well as duty, confirms me in this purpose. As  
“ long as I live, therefore, yea, whilst I have  
“ my being, will I, with Zadok the priest, and



**"Nathan the prophet, proclaim, GOD SAVE THE  
"KING!"**

Soon after Mr. Boucher returned to this country, the Rev. John Parkhurst, whose invaluable Hebrew and Greek Lexicons have enriched the learned and the Christian world, presented him to the vicarage of Epsom, without solicitation, and knowing him only by character; and here he spent the remainder of his days. Through life Mr. Boucher enjoyed the society and friendship of men of erudition and science; and, on various occasions, employed his pen, not only in defence of those political principles on which the British monarchy is founded, but in critical enquiries and theological duties. Of his discourses from the pulpit in Great Britain, two assize sermons have been printed, and fully justify the request of the Grand Juries, to whom we are indebted for their publication. During the last fourteen years, Mr. Boucher's literary labours were confined to the completion of a Glossary of a Provincial and Archæological Words. The public has long looked forward to the publication of this work, fully convinced, from the known abilities of the author, that this supplement to Dr. Johnson's labours, would, in every respect, be worthy of shining on the same shelf with its great prototype. Mr. Boucher was also an ample contributor to

Mr. Hutchinson's compilation of the History of Cumberland. The account of the parish of Bromfield, and the very interesting Biographical Sketches of the eminent Cumberland Men, published in the same work, and marked *Biographia Cumbrensis*, were written by him. Mr. Boucher was a patriot in the best sense of the word; he was ever anxious to promote the welfare of his fellow countrymen; and, in many instances, personally contributed, either by pecuniary or literary exertions, to meliorate the condition of society. There is one trait of Mr. Boucher's estimable character, omitted in the account given of him in the Gentleman's Magazine, which must not be passed by unnoticed; because it is, in the writer's opinion, one of the most lovely features in the portraiture of a good man and of a Christian, and assimilates him in a more marked manner to the excellent person, who is the chief object of this memorial. Mr. Boucher was *really the friend of youth*; and whenever he discovered in a young man a desire to do well, he omitted no pains, he spared no attention, and he avoided no labour, to encourage such a youth, and to enable him to run the career of virtue, and to establish in his mind the sound principles of religion. He had the happy art of winning many to the ways of right-

teousness ; and we may therefore trust that he will himself derive the blessing pronounced upon such men, of shining like the stars for ever and ever. Upon his death, several of his young friends, who had derived such advantages from his counsels, his encouragement, and his support, and all of whom, with one exception, were members of Nobody's Club, erected to his memory a monument in Epsom Church, with the following inscription :

Near this place are deposited,  
In the hope of a blessed resurrection to eternal life,  
The remains of the Rev. JONATHAN BOUCHER, M. A. F. A. S.  
Nineteen years Vicar of this Parish :  
He was born at Blencogo, in Cumberland, 12th March, 1738 ;  
And died 27th April, 1804.

A faithful steward of the mysteries of God, he ever  
Maintained and enforced, both by his writings and discourses,  
That form of sound doctrine delivered unto the Saints ;  
Whilst in his opinions and practice he exhibited a bright  
Example of Christian Charity.

Few men possessed a larger store of various knowledge,  
Or greater liberality of communication ; and the success with  
Which, in the intervals of more important pursuits, he  
Cultivated English Philological Antiquities, will excite  
The regret of all the learned for the event, which has left his  
Valuable labours unfinished.

His loyalty to his King remained unshaken, even when  
The madness of the people raged furiously against him ;  
And, for conscience sake, he resigned ease and affluence in  
America, to endure hardships and poverty in his native land :  
But the Lord gave him twice as much as he had before,  
And blessed his latter end more than his beginning.\*

His excellent and much valued friend, John Frere, Esq. late Member of Parliament for Norwich, another member of Nobody's Club, survived Mr. Stevens only a few months.

But the time was now come, when, in the dispensations of Providence, Mr. Stevens's friends were to be deprived of a cheerful companion, and their bright exemplar of every religious grace and virtue ; and this faithful servant of God was to be called to his reward. Whether he had any presentiment of his approaching dissolution, I know not : but it is certain that the thoughts of death were ever present to his mind, and but one month before his departure, namely, in January, 1807, he writes thus to a confidential friend :

“ In regard to my man William (meaning  
“ himself) you must see he is good for nothing,

\* The greatest part of the above character of the excellent Mr. Boucher is taken from an account given in the Gentleman's Magazine, for June, 1804, by the late Sir Frederick Morton Eden, Bart. son of Sir Robert Eden, to whom Mr. Boucher felt himself so much indebted.

“and no assistance I can get for him will be of any avail. The time is come when Israel must die, however reluctant he may be to it. You see I am scarce able to write, and of course you will not expect to hear much more from me.”

Whatever his inward sensations were, he dined at the house of the writer of this account the very day week before his death. He appeared in high spirits, and read aloud to the family with his usual energy and pathos during the whole evening. The author saw him again on the Wednesday following, and dined in company with him on Thursday, the 5th of February, which was only thirty-six hours before his death; and though on the latter day he was not quite so cheerful as he frequently was, he ate a hearty dinner, and there was nothing in his manner, nor in his expressions, to occasion the least alarm in the minds of his friends or admirers. So far this good man's wishes and prayers were heard; for he had always hoped that his death might not be lingering; and all who knew him were assured that however sudden it might be, with him it could not be *unprepared*; which we presume to be the true meaning of the word *sudden* in our Liturgy. On Friday, the 6th of February,

Mr. Stevens spent the whole morning at home, chiefly in company with his friend, Mr. Bowdler, who says, that his conversation was animated, lively, and very much like what it ever was, with a friend he so tenderly loved, and whose sentiments were so much in unison with his own. These two friends were to dine together at Mr. Richardson's, in King's-road. His coachman, who had always been remarkable for his punctuality, and had frequently received the commendations of his master on that account, was, on this day, happily and providentially a great deal after his time; and Mr. Stevens had put on his great coat in order to be ready: but just as he was stepping into his carriage, he was seized with a pain in his chest. Mr. Bowdler asked the cause of his sudden emotion; he answered calmly, *nothing but death*. He was attended immediately by two physicians; and he was bled; and, though restless at times, he, upon the whole, slept quietly. Mr. Bowdler, who never quitted him till a late hour, relates an anecdote which proves that the same religious spirit, and the same ready obedience to God's will, which pervaded every thought, word, and action, from his earliest youth, continued to operate upon him, even to the latest moment of his existence. After the stroke of death above-mentioned, feeling (I suppose) that he was

dying, he refused the medicines which the physicians had prescribed; and I (says Mr. Bowdler) was desired to prevail on him to take them, which I did with the usual argument, "do it to oblige me;" but in vain; for he still refused: at last I was going to say, "*It is your duty to God to do what you can to preserve your life:*" but when I had uttered only the six first words, he seized the cup, and drank it to the dregs, and laying hold of my hand, (adds Mr. Bowdler) said with great earnestness several times, "my dear friend, my dear friend!" as if wishing to express, not only his affectionate regard to this excellently good man, but his gratitude for recalling him to his duty to God, at that moment, when, as our excellent Liturgy in most impassioned language in the burial service, teaches us to pray, *that God will not suffer us in our last hour for any pains of death to fall from him.* Not long before he expired, Mr. Bowdler asked him, after he waked from a calm sleep, whether he should repeat a prayer: the dying Christian assented. Mr. Bowdler repeated the collect from the order for the visitation of the sick, beginning with these words: "O Lord, look down from heaven, &c." when he had said, "*Give him comfort and sure confidence in thee,*" Mr. Stevens said very calmly and distinctly, *Amen!* but as he did not repeat it at the end of the col-

lect, it is presumed his mind was exhausted. When the clock struck three in the morning, he said to the servant, “ *My time is come. Oh dear, good God!*” and fell asleep without a struggle or a groan.

The remains of this valuable man were deposited on the 14th of February in Otham church-yard, in the county of Kent, which, though not the place of his nativity, yet, from being the parish of his maternal relations, he had always regarded as his home; and in the church-yard of which he had always expressed his desire to be buried. Indeed to the church of Otham he had, during his life time, been a great benefactor, having laid out about £600 in repairing and adorning it. The following Epitaph, written by a friend, is placed upon a marble tablet in the church; and is the best and truest summary of the character of this extraordinary man that could possibly have been given :

Sacred to the Memory of

WILLIAM STEVENS,

Late of Broad-street, in the City of London, Hosier,  
And many years Treasurer of Queen Anne's Bounty;  
Whose remains, by his own desire, were deposited near this  
Church,  
Which he delighted to frequent as the place of his devotion,  
And which he repaired and adorned by his munificence.



Educated, and during his whole life engaged, in trade,  
 He yet found time to enrich his mind  
 With English, French, Latin, Greek, and especially Hebrew  
 Literature ;

And connected by blood and affection  
 With many of the most distinguished Divines of his Age,  
 He was inferior to none,

In profound knowledge, and steady practice,  
 Of the doctrines and discipline of the Church of England:  
 Austere to himself alone, charitable & indulgent towards others,

He attracted the young by the cheerfulness of his temper,  
 The old by the sanctity of his life ;

And tempering instructive admonition with inoffensive wit,  
 Uniting fervent piety towards God

With unbounded good-will and well regulated beneficence  
 towards men,

And illustrating his Christian Profession by his own  
 consistent example,

He became the blessed means, by divine grace,  
 Of winning many to the ways of righteousness.

He finished his probation, and entered into his rest,

On the 7th day of February, A. D. 1807,

In the 75th year of his age.

On Sunday, the 15th day of February, the day  
 after Mr. Stevens's burial, his intimate and affec-  
 tionate friend, the Rev. Mr. Prince, in the chapel  
 of the Magdalen Hospital, of which charity Mr.  
 Stevens had acted on the Committee for many  
 years, on the text of St. Paul, " That ye sorrow  
 " not even as others, which have no hope," in-

troducted into his sermon a very just and affecting eulogium upon the religious character and conduct of his dear, departed friend: and, as is usual with that excellent person, he endeavoured to enforce upon his hearers the necessity of following the steps of this bright example in the paths of virtue and holiness. He thus concludes this animated discourse:

“ His body is at peace, and his spirit returned  
“ unto God who gave it: he is gone to his grave,  
“ like as a shock of corn cometh in its season. It  
“ is our’s, who knew, and loved, and revered him,  
“ to imitate, far as we are able, the pattern he  
“ hath left behind; by a life of faith and holiness,  
“ of piety and charity, and of active, cheerful  
“ benevolence; discharging the duties of our re-  
“ spective stations well; using this world, as not  
“ abusing it; doing justly, loving mercy, and walk-  
“ ing humbly with our God. So, whensoever it  
“ shall please the Almighty to call us hence, Death  
“ will not find us unprepared; but we shall have  
“ hope in our death: and when the Lord himself  
“ shall descend from Heaven, with a shout, with  
“ the voice of the archangel, and with the trump  
“ of God, we shall ever be with the Lord.  
“ Wherefore comfort one another with these  
“ words!”

It may be supposed that a man of such extensive

benevolence, and whom Providence had greatly blessed with temporal prosperity, would, being a bachelor, by his will have left large sums for charitable uses. But no such thing. All his conduct was formed upon principle: and he had often said, and acted upon that opinion, that charity is a personal grace; and that if a man has exercised that virtue during his life, and also carries on his benefactions by will, he deprives his successors of the means of exercising those virtues as he has done; and thus prevents them from shewing themselves to be good stewards of the bounties of heaven. Accordingly, except two legacies, one of four thousand pounds stock, and another of two hundred pounds sterling, one of which lapsed by the death of the individual before him, he left the whole of his fortune to his first cousin, the Rev. William Horne, Rector of Otham, in the county of Kent, the brother of the venerable Prelate so often referred to in the course of this work.

I have now completed, though not in a manner equal to my own wishes, or to the deserts of the inimitable person whose life is recorded, what I had determined with myself to perform: namely, to give a true and accurate account of a person, as extraordinary for virtuous attainments, as any that has ever presented itself to public observa-

tion. Some may have attained to equal degrees of excellence; but few have began their course of virtue and religion so early; few have continued it so uniformly; and few in the private walk of life have taken the opportunity of exercising virtuous propensities to so great an extent. It appears that from his earliest youth to the age of seventy-five, the life of Mr. Stevens exhibited an uniform series of undissembled piety and pure Christian charity. His erudition was solid and various, and his mind, though directed principally to the cultivation of sacred learning, yet delighting itself continually with whatever was admirable in literature; and the vigour of his intellectual enjoyments accompanied him to the last. He was a true member of the Church of England, whose institutions and discipline he thoroughly understood, and whose worship, to the very close of his life, he most conscientiously attended. His memory will remain for the benefit of those who survive, as a man whose piety and obedience to his Maker was zealous, whose faith in his Redeemer was most pure and unshaken, and whose charity and good-will to man, from the only solid principle, love to God, were extensive and universal.

“Mark the perfect man, and behold the upright;  
“for the end of that man is peace.” May all

who knew this great master in the art of holy living, and may all, into whose hands this account shall fall, profit by such an example; may they live the life of this righteous man, being assured that living as he did is the only sensible method of acquiring any confidence that their last end shall be like his!

*FINIS.*











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